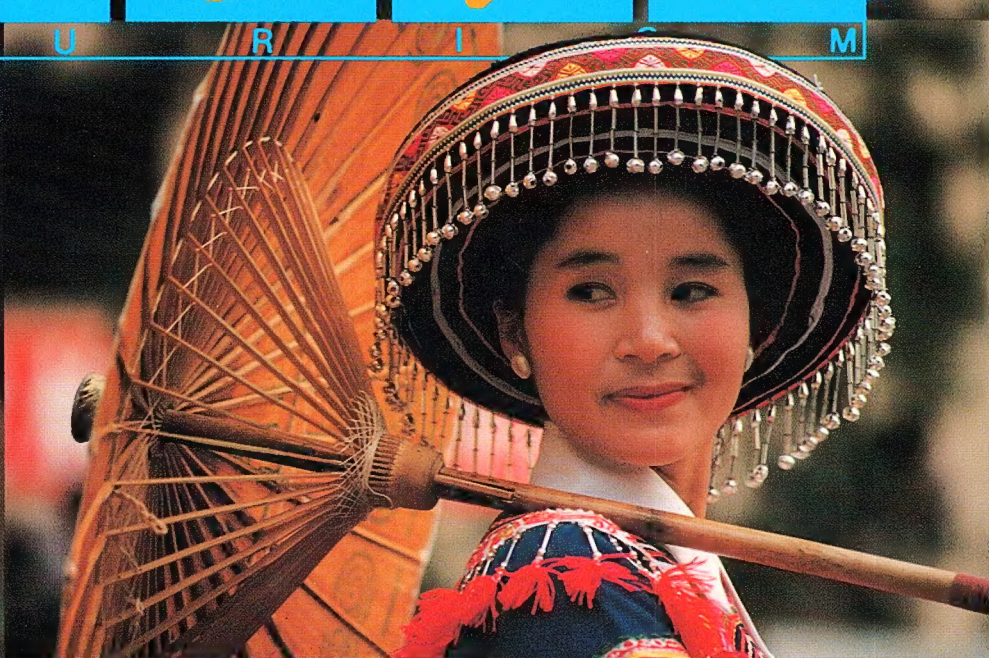
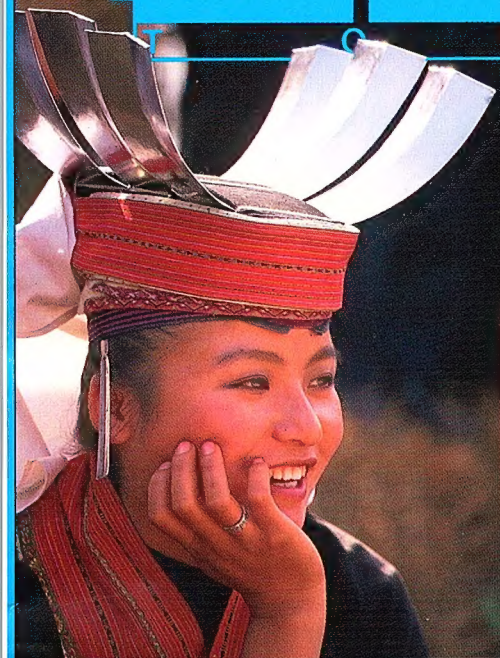
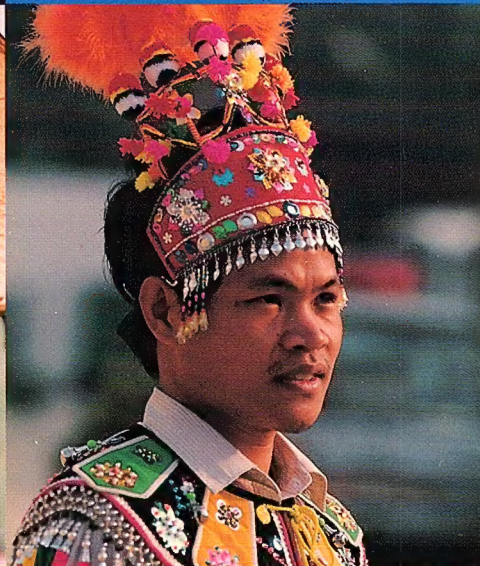
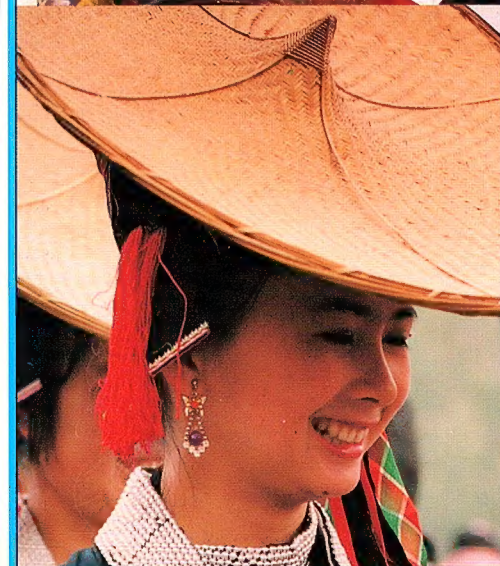


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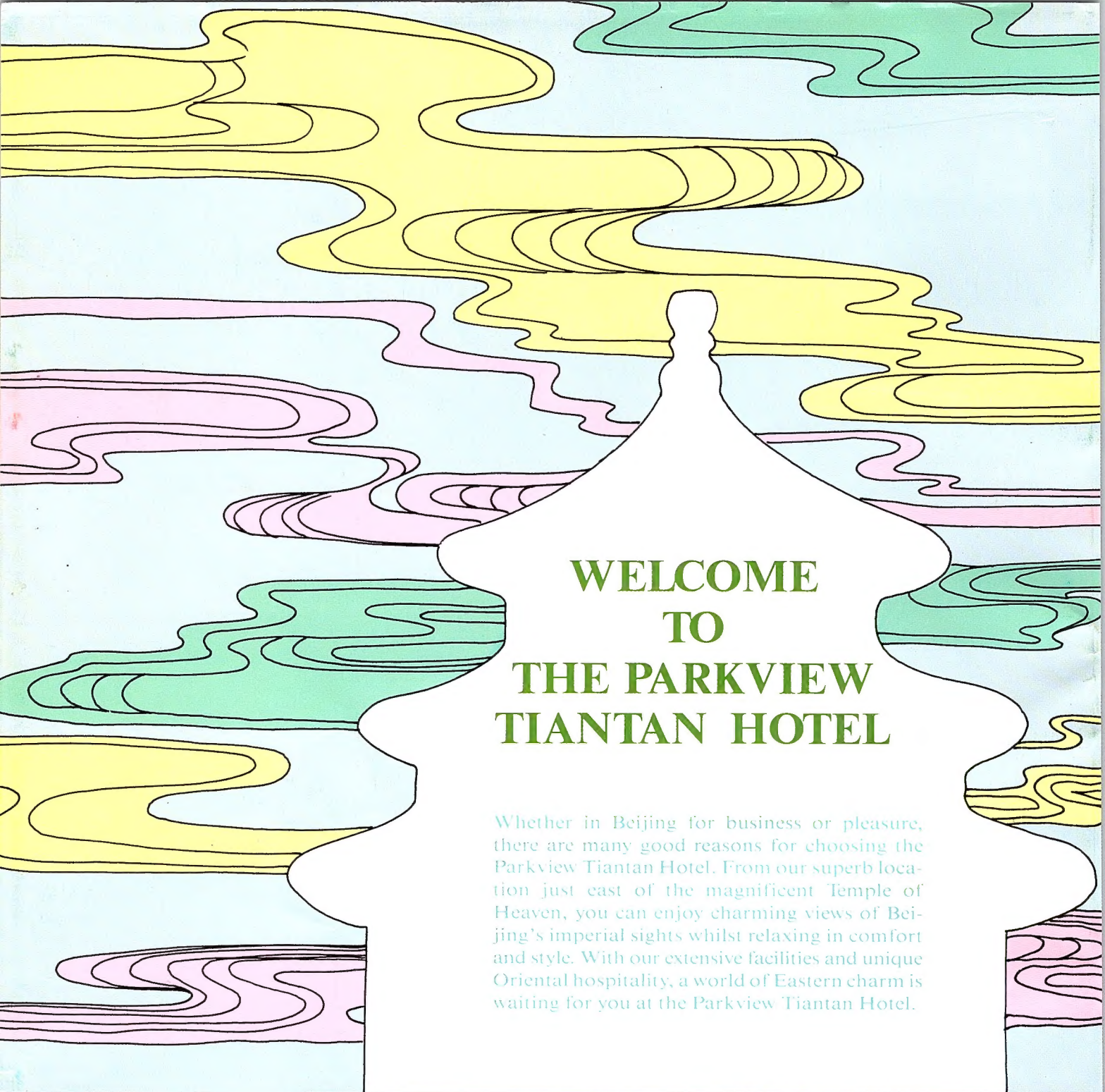
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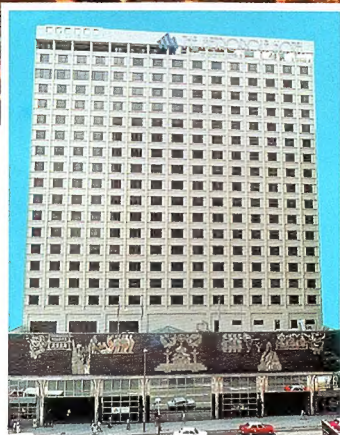


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 Phone: 3298400
 Cable: TEXTILE SHANGHAI



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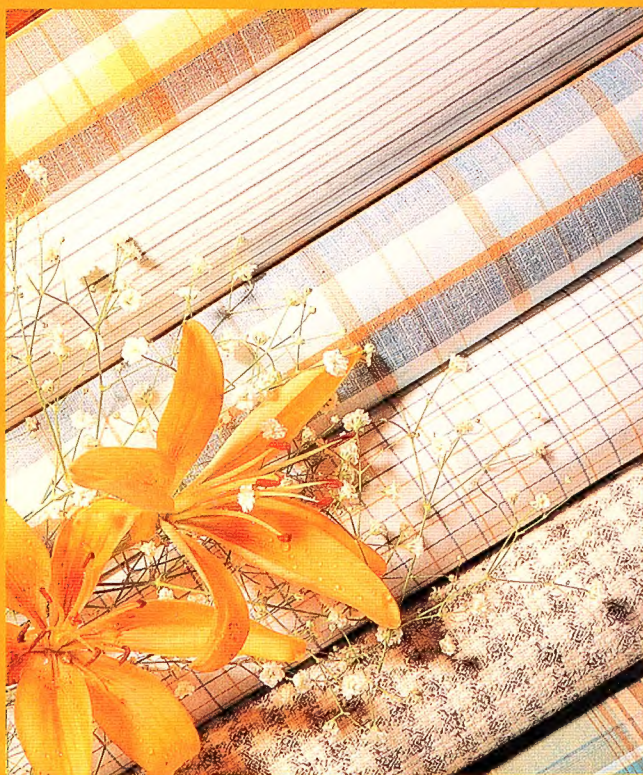
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Telex: 34117 34197 TXTNJ CN

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No. 3 Department: Machine embroidered tablecloths, machine embroidered curtains & bedspread sets, crochet caps & Arabian scarfs, wrap-knitted products;

No. 4 Department: Arts tapestries, Christmas gifts & daily use items, hand & machine quilted bedspreads & bed covers, machine woven tablecloths & towelling, printed, burnt-out tablecloths & towelling, embroidered accessories & toys.



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Telex: 33319 KNITS CN Cable: "KNITWEAR" SHANGHAI
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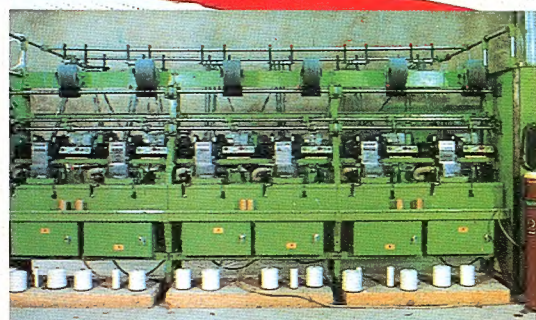
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Shanghai Shenyu Textile Co. Ltd. is a Shanghai-Hongkong joint venture industry and trading company with product exporting rights. We produce thousands of flax products with modern technology for electrostatic and friction spinning, and have new management to serve domestic and overseas customers. Co-operation with customers everywhere is cordially welcome. Our business scope: management and production of goods of cotton/flax and various fabrics, silk and satin textiles, as well as decorating yarn and its products. In addition, we research and develop new products. Our company insists on quality first, reputation first, reciprocity and mutual development. We strive to give our customers the highest level of service.

Director: Yuan Shiyong
Vice Director: Zheng Xueli
General Manager: Shen Xianyan
Vice General Manager: Min Weinian



Shanghai Shenyu Textile Co. Ltd.

Add: 915 Hangzhou Rd., (1960 Pingliang Rd.)
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Tel: 5432645 5432646 Fax: 431232
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Liaoning Knitwear and Home Textiles Import & Export Corporation has a total of 11 major products with over 1,500 patterns and includes: various knitted apparel and series of knitwear, ranges of cotton-woven products such as towels, bath-towels, bedding and sewing thread, etc., as well as wool-woven products such as lambswool and cashmere sweaters. Our products briskly in 60-odd countries and regions such as U.S.A., Canada, Japan, Europe, Middle and Near East, Africa, Australia, South America, Singapore, Malaysia, Hongkong and Taiwan, etc. Business negotiations and orders are warmly welcome.

**Liaoning Knitwear and Home Textiles
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Add: 35 Changjiang Road, Zhongshan District,
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Fax: 021-3291465, 3234579
Person to contact: Chen Chang Qi



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Address: 8th-9th Floor Economic Trading Building,
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Telex: 35013/351054 TUHSU CN
Cable: "CHINA TUHSU" HANGZHOU
Fax: 86-0571-552310 86-0571-554808
Tel: 557532 Postcode: 310006

Scope of Business:

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1. Candles, X'mas items, plush toys, fireworks & firecrackers, hardware.
2. Jute bags, jute/pp mixed bags, PP woven bags, PP woven polymesh bags, cotton/PP mixed bags, cotton bags, cotton stockinette, degummed ramie & cotton yarns, ramie oil & other ramie products.
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2. Garments, leather garments, animal hair, animal skin & leather, salted hog castings, bristles, bristle brushes & other animal by-products.
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Telex: 34108 NPANJ CN Fax: 025 201613

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Person to Contact: Jiang Xianxiao



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Add: 383, Jiangning Road, Shanghai, China

Tel: 2150088 Fax: 86-21-2153541

Telex: 33066 SHIMC CN

Cable: MACHIMPEX SHANGHAI

(attn: Yu Mei)

JIANGSU MACHINERY IMP. & EXP. (GROUP) CORP.



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General Manager: Wu Hongchuan

Deputy Managers: Bai Jinliang, Tang Wei, Zhang Yuyi

Add: 257 Baixia Road, Nanjing, China

Tel: 025-405630 Telex: 34111 JMCN CN

Fax: 025-413450 Cable: "MACHIMPEX" Nanjing Post area code: 210001



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CABLE: BICYCLE SHANGHAI

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TEL: 5458706
FAX: 86-21-5458814

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Tel: 642468; Telex: 34114 MIMNJ CN 34080 MIMNJ CN
Fax: 086-025-408127 Person-to-contact: Zha Yuling

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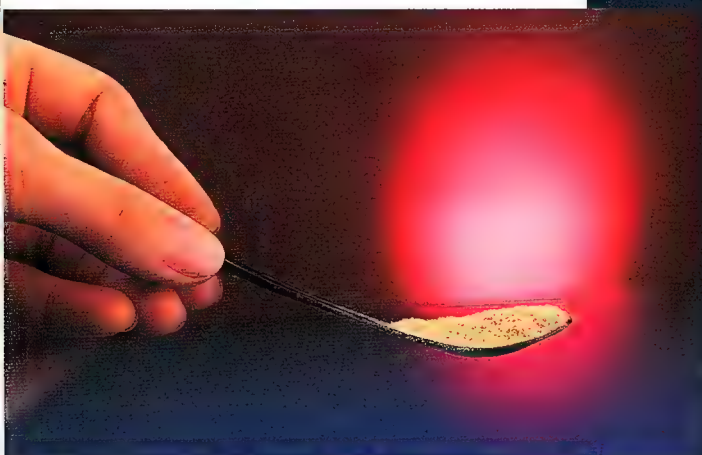
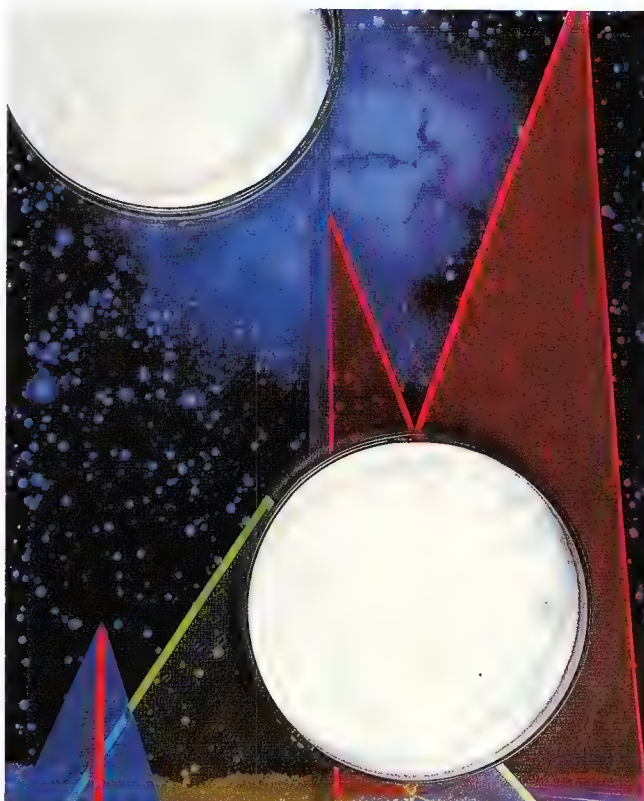
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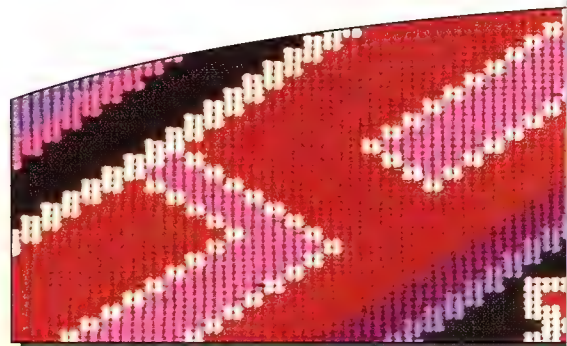
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Shanghai 200002, China
Telex: 33044 SCHCO CN
Fax.: 0086 21 3290353
Please contact Mr. Wang
Gaolong Ref. 9208



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EDITORIAL

Southwestern China: Along the Border

Border regions by their very nature are fascinating areas, as they are the focal point of transnational intercourse, such as commerce and cultural exchanges. In this issue, we mark the twelfth anniversary of CHINA TOURISM's publication by bringing you to areas in Yunnan Province and Guangxi Zhuang Autonomous Region in southwestern China along the boundary that China shares with Vietnam, Laos and Burma.

We begin by stopping at Dali, on the southwest shore of Lake Erhai in northwestern Yunnan at the foot of the Diancang Mountains. Thank to the fortuitous combination of the lake and mountains creating spectacular scenery in Dali and its environs, Dali has been acclaimed as the Switzerland of the Orient and provides an idyllic setting for a leisurely life. Staying in Yunnan, we then bring you to the border area to locales where travellers can make one-day trips, just like we did, across the border into Burma, Laos and Vietnam. Besides providing an opportunity to observe the fascinating customs and the different life styles of the Burmese, Laotians and Vietnamese, you can see the life of the various Chinese minorities inhabiting the area.

Leaving Yunnan, we venture east to Guangxi, still travelling along the Vietnamese border all the way to the coast of the South China Sea. After more than a decade of peace and the recent normalization of relations between China and Vietnam, cross-border contacts between citizens of the two countries have increased and trade is thriving, even in areas which bear the scars of battles fought not so long ago.

For sports fans and ethnologists alike, we bring you to the Fourth All-China Minority Nationalities Athletic Meet. This grand spectacle attracts more than 5,000 participants representing some fifty-six minority nationalities to Nanning in Guangxi.

To celebrate our twelfth anniversary, we have included a commemorative souvenir booklet of beautiful photos taken by a number of famous photographers from China and Hong Kong. In addition, as part of our anniversary celebration, CHINA TOURISM is offering reduced rates for subscriptions as well as bound volumes for a limited time only. For any such orders placed during July and August, readers can enjoy a discount of twenty per cent.

We look forward to providing you with more useful information about travelling in China as well as enjoyable reading about China in the next twelve issues and beyond.



CONTENTS

No. 145 July 1992

SPECIAL FEATURES

- 18 Leisurely Life in Dali** A relaxed life style in an idyllic setting is part of Dali's charm.
- 32 Along Today's Sino-Vietnamese Border – Yesterday's Battlefields, Today's Trading Markets** The normalization of relations between China and Vietnam has led to the development of a thriving cross-border trade between individuals and firms of the two countries.
- 42 Cross-Border One-Day Tours Along the Chinese Boundary in Yunnan** Visitors to the border region can now take day trips from selected places across the border into Burma, Laos and Vietnam.
- 50 The Fourth All-China Minority Nationalities Athletic Meet** This joyous celebration of sport featured competitions in traditional events held by minority peoples.

AROUND AND ABOUT CHINA

- 75 The Miao Embroidery with Butterfly Designs** The legend that a butterfly was the progenitor of the Miaos lives on in these colourfully created artifacts.
- 78 Mahao Cliffside Tombs: Ancestor Worship and the Cult of the Dead** These tombs located at Leshan, Sichuan, contain sculpture which is representative of the best of Eastern Han Dynasty sculptural art.

- 80 Lantern Festival Courtyard Play in Shaanxi** This unusual celebration to mark the end of the Lunar New Year Festival takes place in Linyou County in the remote ravines of western Shaanxi.
- 86 The Red Mansions Feast at Hangzhou** This sumptuous banquet, inspired by the famous classical novel *A Dream of Red Mansions*, may also actually replicate ancient Hangzhou cuisine.

REGULAR FEATURES

- 95 EXECUTIVE JOTTINGS** Major Hotels in Yunnan and Guangxi
- 96 TRADE LINK** Three Agricultural Treasures in Guangxi
- 98 PHOTOGRAPHER'S GALLERY**
- 100 FOR THE COLLECTOR** Folk Sentiment Shown Through Paper-cuts
- 102 THINGS CHINESE** Is Glossy Ganoderma a Celestial Plant on Earth?
- 104 TRAVELLERS' CORNER** Labrang Lamasery: A Tibetan Cultural Centre Outside Tibet
- 106 TRAVEL NOTES**
- 114 NEWS**
- 115 NEXT ISSUE**

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LEISURELY LIFE IN DALI

PHOTOS & ARTICLE BY AOYAGI KENJI

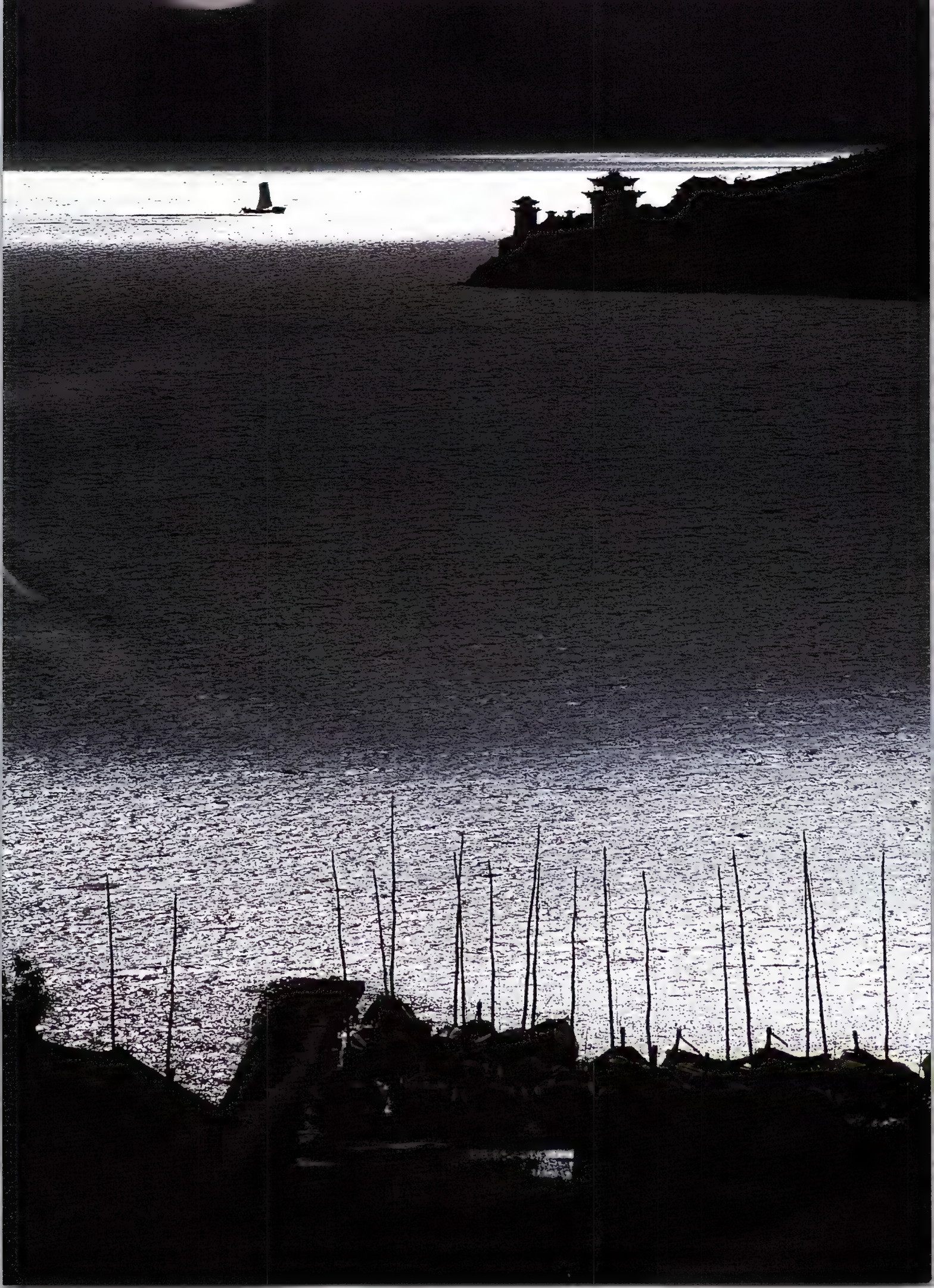


How many times have I been to Dali? To be frank, I have lost count of it myself. Since 1985, I have visited Dali at least once a year. I think, this is probably my eighth or ninth visit to this capital of the Dali Bai Autonomous Prefecture in Yunnan Province and the historical home of the Bai minority. It was also once the capital of Nanzhao Kingdom (649-902) and the capital of Dali Kingdom.(937-1253).

Whenever I mention Dali, friends of mine in Tokyo would ask me with curiosity, "What's so special about Dali? Why do you go there so often despite the long journey?" I would readily reply, "it is simply because Dali is a place where I can feel relaxed."

Left: Fishing is an integral part of the life of the Bai people living by the lake.

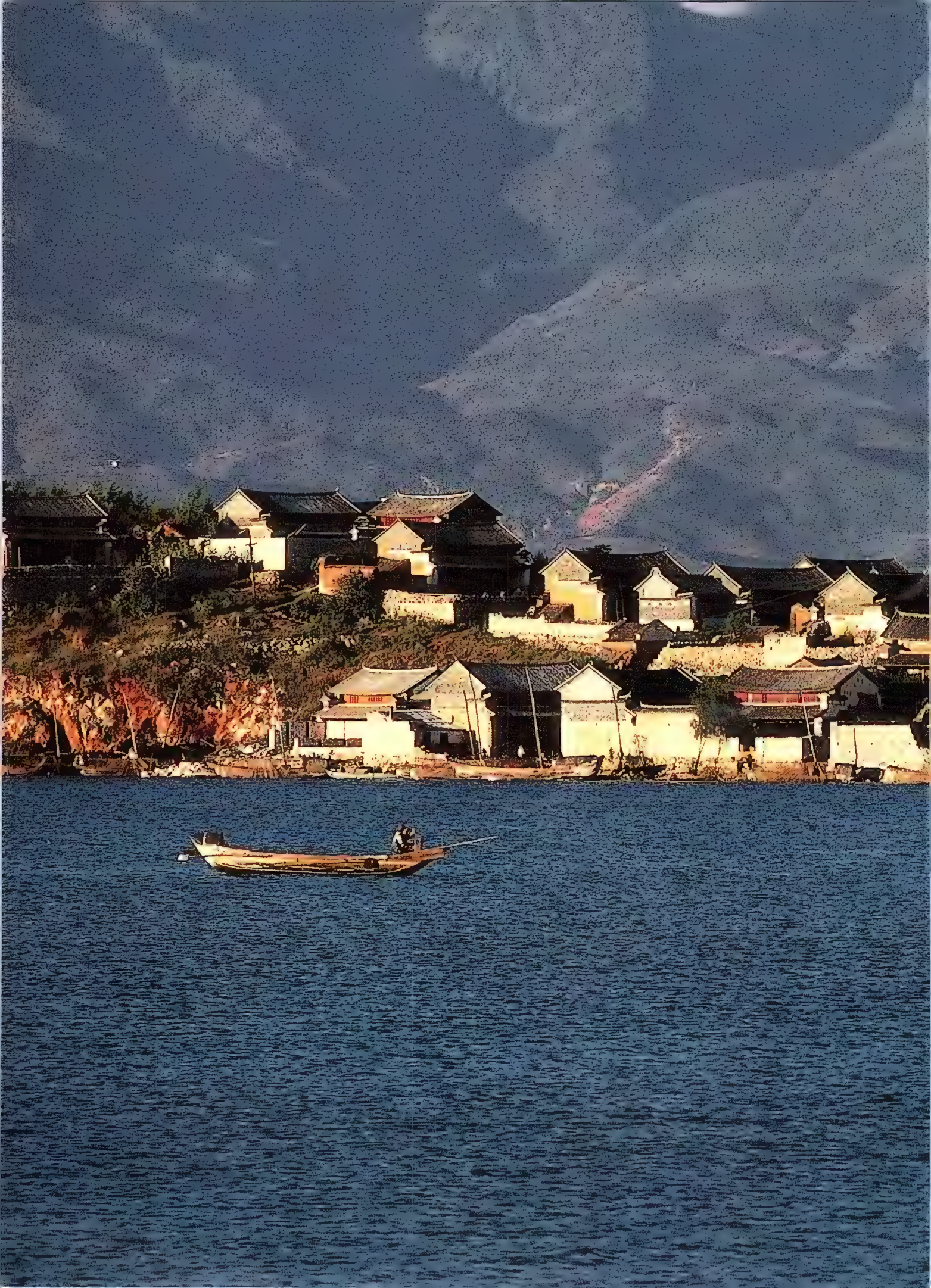
Right: The calm Lake Erhai has nurtured generation after generation of the Bai people for more than a thousand years.

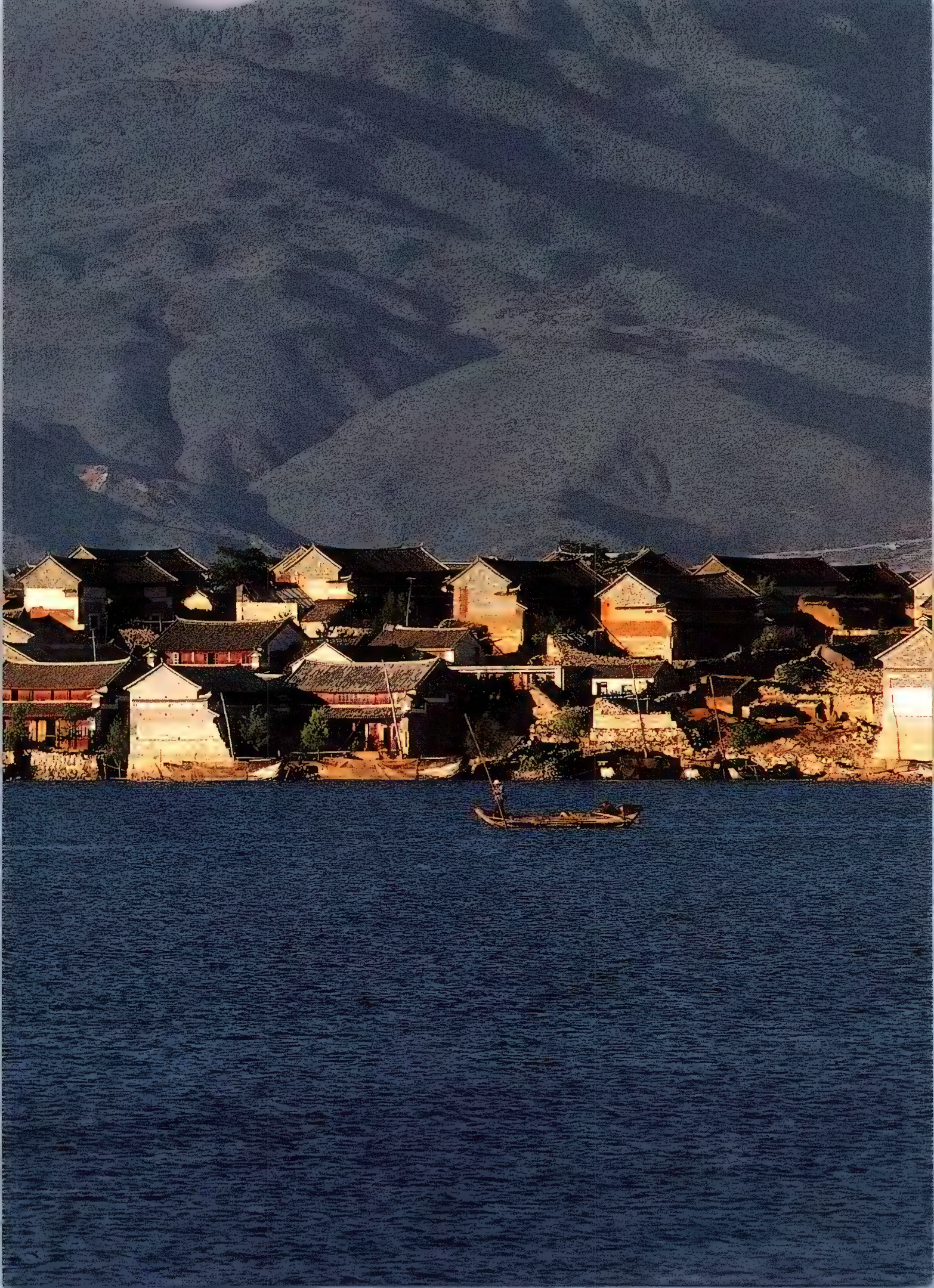




*Lake Erhai is also
a place where
women wash their
laundry.*







Previous Page: The Bai people's villages can be seen everywhere on the Jinsuo Island close to the east side of Lake Erhai.



In September, farmers are busy reaping their harvest.



During slack season, men often gather to chat.



The Bai girls are harvesting water plants.









9

A shy new couple
Spreading pesticide in the bean field in March
 The Bai girls' traditional dress, usually made of red, white and blue materials, are most attractive.
Risky business — a high pile of fish creels
Fishing Festival, held from the 15th day to the 19th day of the eighth lunar month, is an important traditional festival, which attracts a lot of local people.
I made do as a teacher of English in a local primary school during my stay in Dali.
Parading the deity Benzhu in streets on the Benzhu Festival
Sounding bells and singing a melody, the Bai women, all dressed alike, are most pious to Benzhu.
On happy occasions or festivals, the Bai people would slaughter pigs and ducks for a feast.
The Bai people worship, apart from Confucianism, Buddhism and Taoism, Benzhu, which they believe would bring them good luck and help them avoid evil spirits.



10

Dali: Urban People's Attraction

It took me eleven hours from Kunming, capital of Yunnan, to get to Dali by long-distance bus. It was almost dusk when I arrived. The streets around the station were flanked with clusters of snack-bars, barber shops and so on. To my surprise, many shops had their names written in English on the signboards in an effort to attract foreign tourists. Occasionally, some Bai women came up to me trying to sell souvenirs.

Dali had changed greatly. I missed the old Dali — a little town with quaint wooden houses. As time went on, it was beginning to take on a new look, however, this did not put me off from visiting it. The climate was so fine; and it remained like spring all year round. The Bais appeared relaxed and content. Their life was simple and natural. Their custom and tradition were well preserved. To me, a man from Tokyo, where the tempo of life was always so fast, this peaceful existence was bliss. I slowed down my usual pace, and ambled about leisurely along country paths. Occasionally, I stopped to watch people reaping wheat or to enjoy the sunrise and sunset, which reminded me of the dreams I had enjoyed when I was very small.

A Visit to Wase Village

Dali is situated 400 kilometres to the west of Kunming on a long narrow rice plain between the undulating Diancang Mountains, which run as long as fifty kilometres, and Erhai, the second largest lake in Yunnan. The occasionally snow-capped mountains and the sapphire blue lake combine to form a splendid landscape.

Lake Erhai is 250 square kilometres in size. Scattered around it are many villages inhabited by the Bai people, who live on farming or fishing. Every time when I get to Dali, I would always spend a couple of days in a local village. There is no particular reason. I simply like its relaxed pace of life. So, like always, I planned to stay in a village too during this trip. Around four o'clock in the afternoon the second day after my arrival, I walked four kilometres to a dock and caught a ferry boat bound for Wase Village on the other side of the lake.

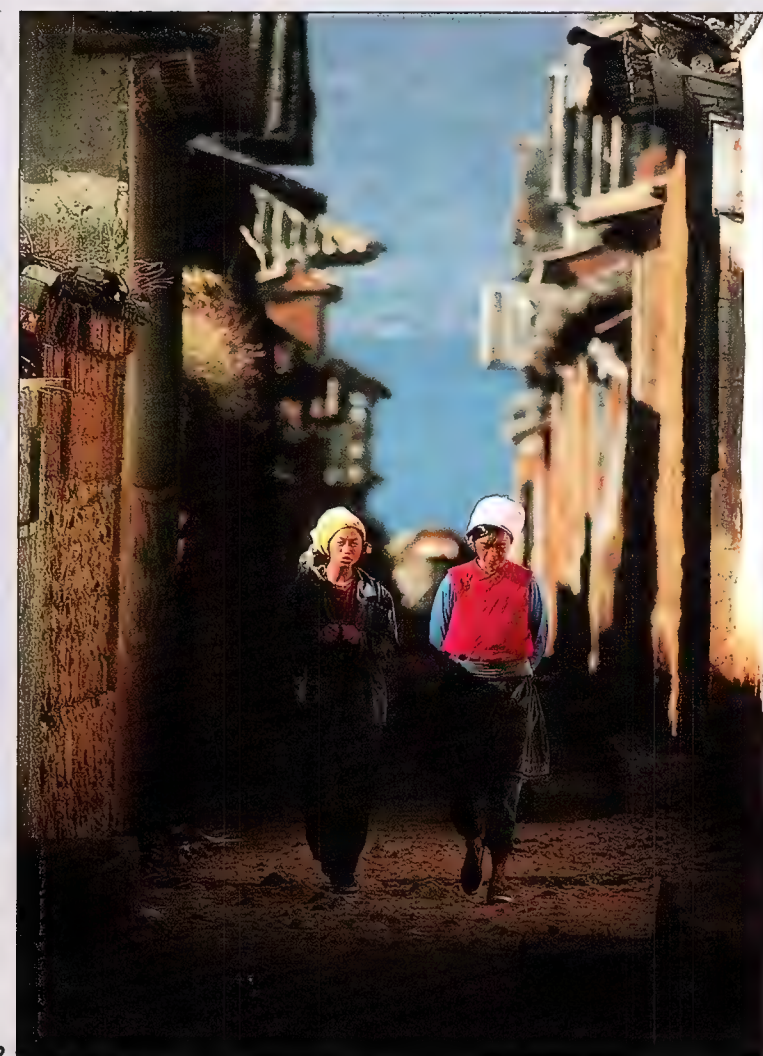
Since there were not too many ferry boats scheduled, the boat I was on was packed to the point of overflowing. Most passengers were obviously the local Bai people, men and women, old and young. The women carried bamboo baskets full of vegetables and fruit. They seemed rather happy with their lot. Students were rather quiet, their hands still on their bikes' handle bars. Old folks were busy smoking. A girl dressed in a white blouse and red velvet vest was bent on embroidering.

The boat passed some islets, reefs and rocks, after forty minutes, approached Wase Village on the eastern shore in the gloaming of the evening. The lake water and the little pier were all tinged red by a setting sun. I quickly took some pictures of the scene. As a matter of fact, the particular conditions of natural light often inspired me to use my camera. The light of the period between rainy season and dry season, the light of morning and dusk, for example, provided excellent opportunities for professional cameramen like me and the results often gave me surprise and delight.

When I entered the village, the sun was already behind a mountain. I stayed with a family of three and that evening we had dinner together. Spread on the table were sweet potato, bean sprouts, cucumber and red pepper. Though simply prepared they tasted good. What touched me most was their warm hospitality.

Early the following morning, I followed the host's ten-year-old daughter leading cattle to graze at the lake side. The lake water was so calm that it looked like a mirror. The fields were very quiet and the entire scene so tranquil one dared not to speak. As I closed my eyes, trying to feel the pulse of nature, a peal of laughter interrupted my concentration. Then I realized that a group of children had come to play games with the girl.

At first I remained aside watching them chasing one another, laughing and talking. Then I could not help asking to join in on the fun. As I ran around with those children, I seemed in a fantasy world. I could





5

- A tranquil rustic scene at the side of Lake Erhai
- Villages of various sizes inhabited by the Bai people are scattered around Lake Erhai. Strolling in those villages, one could feel relaxed and peaceful.
- A rainbow over the Dali Library
- Bodies of the deceased are mostly cremated or buried here.
- A pensive old man with a rooster in his arms. Is he worrying that he cannot sell his rooster?
- A funeral procession could contain as many as three hundred people.



6

never have imagined that I, a grown man in his early thirties, would be so excited by and engrossed in children's games. It reminded me of my school days.

Worship of Benzhu

One fine morning I happened to see the celebration of Benzhu Festival in Wase Village. Apart from the major faiths of Buddhism, Taoism and Confucianism, with particular emphasis on Buddhism, the Bai people worshipped Benzhu, meaning Master of the Area, who was supposed to be the protector of one or several villages. Almost every village had a Benzhu temple in which a clay or wooden sculpture of Benzhu was worshipped. However, there seemed to be several incarnations of Benzhu. He could take on the form of an object, a legendary figure, ruler, official and so on. A grand temple fair would be held around the lunar New Year or on the occasions of Benzhu's birthday anniversary so as to ask Benzhu to give blessings to villagers or to ensure another good harvest.

Early that morning, elderly ladies gathered at the Benzhu Temple, busy preparing for the sacrificial ceremony. They cooked rice, and slaughtered chickens and ducks. While burning paper coins, they repeatedly sang a melody. Though it was impossible to understand the words, the peaceful tune, accompanied by the rhythmic sound of bronze bells and gongs, sounded extremely harmonious. The solemn atmosphere created by the ceremony prevailed throughout the whole temple.

Beam Installation Day

After frequent visits to villages in the environs of Dali, I have realized that in many ways the local celebrations are similar to those of Japan. This is perhaps one of the reasons why I feel so close to Dali.

Once I passed a household and was shocked by a big bang of fire-crackers from its courtyard. I poked in my head to investigate and found sixty to seventy people having a meal there. The host invited me in and asked me to sit down as an honorary guest. I was told that the occasion was the Beam Installation Day of the host's new house. His relatives and friends had all come to congratulate the host on this event.

When the meal was over, the ceremony began. During the process of installing the beam, the guests were singing. After the completion of the installation, a man climbed up to the beam and cast dumplings down to the people below. Everybody rushed to catch them. This reminded me of a similar custom in Japan. On such occasions, Japanese would throw *mochi*, which is quite similar to Chinese glutinous cakes. "When in Rome, do as the Romans do," the saying goes. I also picked up a dumpling from the ground. As instructed, I broke it open and, to my surprise, found, instead of sweet bean paste or lotus seed paste, a five-*fen* coin. When celebrating the completion of a new house in Japan, apart from giving *mochi*, the host also chucked five-yen coins wrapped in paper. I think both the Bai people and the Japanese share the belief that this indicates harmony and happiness.

Bai People's Hospitality

The Bai people are very friendly. They would warmly greet visitors when meeting with them in the village. As I wandered around, an elderly man specially came out of his house to invite me to have a cup of roasted tea in his house. Roasted tea is one of the Bai people's favourites. When there is a guest, the host would roast some tea leaves until they turn brown and then brew them in boiling water for the guest.

Thinking I knew some Chinese. I tried to converse with the old man while sipping tea. When asked where I was from, I replied, "Japan" several times. But his face was rather blank, unable to understand me. I had no alternative but to write on a piece of paper. He sized me up and down and said in earnest, "You don't look like a Japanese at all. I gathered you were from Shanghai." I gave him a smile instead of engaging in further explanation, for I have, on several occasions, been mistaken for a Chinese.

Translated by Wang Mingjie





Southwestern China

ALONG TODAY'S SINO-VIETNAMESE BORDER

YESTERDAY'S BATTLEFIELDS,
TODAY'S TRADING MARKETS

PHOTOS & ARTICLE BY HUA NIAN



Large: Sisal hemp field behind which is a karst backdrop veiled in morning mist in Daxin County on the Sino-Vietnamese border

Small: A shy Vietnamese girl



Pedlars living in the border area make their way across the pontoon bridge at the foot of the Detian Falls.

Since 1989, over a dozen unofficial trading centres have emerged along a stretch of the 1,000-kilometre border that joins Vietnam and six Chinese counties, namely, Napo, Jingxi, Daxin, Longzhou, Ningming and Fangcheng, in addition to the city of Pingxiang, all part of the Guangxi Zhuang Autonomous Region. The increasing contact between the people living on both sides of the border has attracted visitors who have an interest in exploring what they believe are the mysteries of the border region. For me, however, the opportunity to visit the Sino-Vietnamese border region did not come up until very recently, when

China and Vietnam announced normalization of diplomatic relations between the two countries.

The Detian Falls: An Attraction for Border People

Along the Sino-Vietnamese Border Highway in Daxin County large tracts of sisal hemp stretch all the way to the foot of the distant mountains, where sturdy peaks appear almost mysteriously graceful in the morning mist. Detian, the destination of my trip, fascinates visitors with its great Detian Falls. What first caught my attention was the river



Stretches of barbed wire placed across the road some scores of paces beyond Friendship Pass clearly indicate that the road beyond is Vietnamese territory.



Chinese soldiers stationed at Friendship Pass enjoy their leisure time.



Bullet holes can still be seen on the tower at Friendship Pass.



A Qing Dynasty cannon and a radar aerial at Zhennanguan Fort create an interesting contrast between the old and the new.





A great variety of merchandise can be seen at Nongyao market, chopping boards being just one item available here.

in the lower reaches of the cascading waterfall. On a pontoon bridge above the river, the traffic was heavy. Those coming from Vietnam were bearing heavy loads with the help of carrying poles while those returning seemed to have a much lighter burden on the shoulder. The trading centre here was somewhat specialized. The heavy loads consisted mostly of manganese. There were occasionally baskets of orchid flowers here, too. There were also others who traded timber. Apparently the length of the timber was too much for the traffic on the bridge to bear, so people carried them across by wading through the river. Not surprisingly there were people on the bridge, in the river and by the river.

Of course, my colleagues and I would want to see the Detian Falls. We did not expect, however, to find another market on a relatively flat area on the mountains just before the falls. This market was entirely on Chinese soil but had more Vietnamese people than Chinese, and who seemed to have spontaneously emerged from the thick bushes. After selling their farm produce in return for Chinese light manufactured goods for daily use, they then disappeared in groups heading into the bushy grassland.

The Quiet Ferry on the Border River

After we bid farewell to Detian, our car raced southeastward. By dusk, we arrived at Shuikoujie in Longzhou County.



Vietnamese young men earn their living by manual labour at Nongyao.

South of the town is a river that serves as the boundary between China and Vietnam. The water is so calm that it seems like a pond. On the still river water's surface reflections of the green hills recreate an identical scene. The ripples made by women washing clothes in the river do not disturb the images of hills portrayed in the river. Only small ferry-boats occasionally disturb the skyline view of the mountain region on the water.

Upon learning that anyone could now cross the border here, we lost no time in asking an old man to take us across on his ferry-boat. Stepping onto the opposite bank, we were greeted by a vast expanse of

fields dotted by farm houses hidden in banana groves. Being my first time on Vietnamese soil, I could not help being somewhat nervous, as I was immediately gripped by the fear that the border region was once sown with plenty of mines. Soon, however, I felt a sense of relief when I saw an elderly couple nonchalantly coming over carrying loads of chickens and ducks.

Not wanting to get too far away from the borderline, we returned on the same ferry-boat with the elderly couple. To my surprise, girls washing clothes in the river greeted the couple in Vietnamese. The old man casually told me that the bank on the Vietnamese side was muddy while on the Chinese side it was solid with rocks, so every day Vietnamese girls came over to do their washing. Gradually, residents of both sides of the river became familiar with each other.

Here there were neither armed police nor border guards. In the dusk, the rowing of the ferry-boat carrying small groups of Chinese or Vietnamese border people was the only sound that could be heard.

Crossing the "Zero-Point" Border Landmark

After travelling day and night for 80 kilometres from the quiet town of Shuikoujie, I and my friends came to Pingxiang, the city which is the best-known among the settlements on the Sino-Vietnamese border. Early the next morning, we set off towards Youyiguan (Friendship Pass).

The pass is situated in a narrow valley flanked by mountain peaks which form into a natural barrier. On the tower of the pass, bullet holes were still clearly discernable and craters on the ground were still wide open. Traces of battles remained visibly on the barracks of the Chinese border troops. What made the duties of these troops now clearly different though was that through bullet holes on the walls surrounding the barracks, one could see soldiers watching television, playing guitar.... Obviously, the war had been over for a long time.

After walking about a few dozen steps beyond the pass one is still in Chinese territory. After obtaining special permission, we walked further away along a tree-shaded mountain path and came to a stone tablet by the roadside carved with Vietnamese words. This was the "Zero-point" tablet that served as the landmark of the borderline here. Another few dozen steps ahead, the road was cut short by a barbed iron wire. I had a photo taken with one foot on each side of the border next to the "Zero-point" landmark before I retreated.



Dogs are included in the business at the border market.



A desolate Western-style building in Dongxing



Cock fights are staged to attract customers.

Vietnamese women count their cash and appear satisfied with the sales of their goods for the day.





These simple wooden vessels ply to and fro between the Beilun River at Dongxing and the Ka Long River at Mong Cai.

Ancient Cannons and Modern Radars: A Strange Coincidence

Eager to see the trading market at Nongyao, we got on the road again after a short stay at the Friendship Pass.

On the way, a quizzical feeling occurred to me. Why on this highway a dozen kilometres deep into Chinese territory were Vietnamese people casually walking. Some of them even managed to stop and then got on buses heading for Pingxiang. The riddle was soon solved when I learned that Vietnamese people were permitted to go anywhere within the boundary of the city of Pingxiang.

On the road to Nongyao, we came to an area called Zhennanguan, a strategic stronghold that guarded China's southern border during the

Sino-French War which took place between 1884 and 1885 towards the end of the Qing Dynasty (1644-1911). Though this area has become a stationing post for the border troops, a few old cannons have remained there for over a century. On this battlefield where nineteenth century and twentieth century wars have been fought, Qing Dynasty cannons and modern radar equipment stand side by side, a strange sight indeed.

At Nongyao, a Market of Rare Goods

From the top of the tower at Zhennanguan, one can get a distant view at Nongyao where in a valley two kilometres long lies a winding street lined with thatched huts. I found the narrow strip of land packed to capacity with buyers and sellers.



Years ago Nongyao was nothing more than a crude mountain path. Then in 1988, small and scattered trading stations along the border began to develop into marketplaces. In the burgeoning border trade, enterprising pedlars and merchants from both countries built shops and trading stores which filled up the valley. Now over 10,000 people conduct business transactions at Nongyao every day.

From time to time, we came across Vietnamese men carrying huge baskets and bamboo cages. The baskets were filled with crabs, frogs, fish and even pangolins, snakes, soft-shelled turtles and wild game while the bamboo cages each contained several dozen dogs, chickens, ducks or geese. The most unusual item on sale was gamecocks. To attract potential buyers, pedlars made the fighting cocks wage bloody battles right on the spot.

With the Chinese currency they have earned, Vietnamese people usually buy Chinese light industrial products such as thermos flasks, bicycles, cloth and beer. A great deal of the business are barter transactions. People come to Nongyao with their goods on carts, mounted on horseback or on their own shoulders and when they leave they are burdened equally heavily.

The Flourishing Market at Dongxing

The market at Nongyao in Pingxiang may be the busiest of all Sino-Vietnamese border markets; the one at Dongxing in Fangcheng County, though, perhaps ranks the largest in size.

The town of Dongxing which, literally translated, means a town grown up in the east, received its name because it is situated on the

Heavy trucks for transporting bulk goods stand parked at the entrance to the market at Mong Cai.



A photo expressing friendship

Both Vietnamese and Chinese goods can be found in the shops at Mong Cai.





These conical straw hats, an easily recognized symbol of the Vietnamese, can also be used as a foil against the camera lens.

east bank of the Beilun River near its entrance to the sea. The river, 107 kilometres long, originates in China and its lower reaches serve as the boundary between China and Vietnam before it empties into the Beibu Gulf. Situated where Chinese and Vietnamese coastlines meet, Dongxing commands a specially significant position.

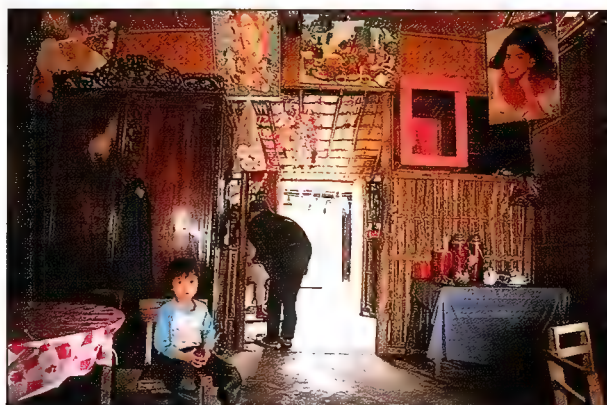
In fact, Dongxing became a prosperous commercial town over 60 years ago. Originally, Dongxing was the county seat of Fangcheng but war forced relocation of the county seat to the town of Fangcheng, after which the county is named. Here, in Dongxing the streets are rather narrow and lined by traditional small buildings, many of which feature French architectural style. Years of war have taken away the bright colours of the buildings, most of which now show a trace of dark grey. It is said that during the Sino-Vietnamese border clashes, 3,280 shells bombarded the town and traces of them can still be seen today.

Noon marks the height of the business activity at the market as merchants from near and far converge here. Many of them are from other Chinese provinces or from Vietnam.

The upper reaches of the Beilun River have a ferry and I saw the pier there piled high with merchandise. Scores of boats were docked and porters were busy loading and unloading. The Ka Long River that originates in Vietnam meets the Beilun here, creating a fork of water transportation. Beyond the Ka Long, is the Vietnamese city of Mong Cai. About a hundred ships sailed busily on the rivers between the two towns. I rented a ferry-boat and sailed on the Ka Long River with a long boat pole.



A blackwood bed inlaid with colourful mother-of-pearl unexpectedly found in a thatched house at Mong Cai



A restaurant in Mong Cai furnished with wood and bamboo articles and mats in light and dark brown is finished off with colourful pictures in Chinese, Thai and Vietnamese styles.

The distance between the two towns is only a few hundred metres, but it was an exciting experience as the water was rapid and shallow. Often many boats jammed together and people simply had to jump into the river to push the boats apart.

A Glimpse of the Vietnamese Border City

After I brought my boat to the dock at Mong Cai and went through the customs formalities very quickly, I at once began exploring this Vietnamese city.

Originally the capital of Quang Ninh Province, it became a ghost town at the outbreak of the Sino-Vietnamese border war as most of the

city's residents had by then been evacuated thirty kilometres away and another town, Hong Gai, had been designated as the capital. Right in front of our eyes was a large expanse of wasteland dotted with ruins of buildings. In the distance were remains of a few French-style houses which were originally the residence of the provincial governor. The several hundred thatched houses on the opposite side of the Ka Long River are a new residential area that has been constructed in the last two years. Those people dwelling here are mostly people engaged in commerce with Vietnamese outnumbering Chinese.

Now new buildings besides the thatched huts have been recently completed in Mong Cai including a post office, a customs house and a hotel. The largest of these new structures is a hexagonal market with several thousand square metres of floor space.

When noon came, I walked along the Ka Long Bridge to have lunch in a restaurant in the thatched hut residential area. What took me by surprise was that the inside of these very modest huts was well furnished with expensive furniture, including wooden beds with exquisitely carved patterns and inlaid with colourful shells and snails. On the walls were articles reflecting a combination of Chinese, Vietnamese and Thai cultures such as beautifully printed Chinese calendars, pictures of pretty Thai girls and Vietnamese posters. My lunch, which also turned out to be a good mixture of Chinese and Vietnamese food, was delicious and very inexpensive. If we are, as the saying goes, what we eat, therefore the mixture of culture here that I witnessed, was certainly an accurate indicator of the hybrid diet that the people enjoyed in this border region.

☐

Translated by Huang Youyi

Vietnamese onions transported to Dongxing in exchange for Chinese daily necessities



Motor vehicles from all directions at the market in Mong Cai



CROSS-BORDER ONE-DAY TOURS ALONG THE CHINESE BOUNDARY IN YUNNAN

PHOTOS & ARTICLE BY REN CHENMING



If you travel in Yunnan, you will probably go to famous places such as Kunming, Dali, Xishuangbanna and the Dehong Dai and Jingpo Autonomous Prefecture; but you will probably have no chance to set foot on the 4,061-kilometre-long boundary line that marks the border between the province and Burma, Laos and Vietnam.

Along this line are dense virgin forests, high mountains, deep valleys, various terrain features created by the humid tropical climate, and various people with different folk customs. For an even better appreciation of these aspects, you have to cross the border and enter the countries that lie on the other side of the boundary line. In order to satisfy the increasing demands of tourists for new travel experiences, many cross-border one-day tours have been organized in the regions along the boundary. The railway from Kunming to Hekou has already been reopened, and there are regular flights from Kunming to Dehong and Xishuangbanna. Tourism to these areas along the boundary including cross-border tourism is therefore expected to prosper.

Left: The China-Laos Restaurant run by a Chinese in Namhkam in Laos provides a midday meal for over one hundred visitors every day.

Right: This Buddhist stupa located in Namhkam in Burma is unique in shape, suggesting that it is being reconstructed. Only bare-footed men are allowed to climb it.



This group of huge sculptures show Sakyamuni, founder of Buddhism, leading his 28 disciples on a tour of inspection.



The Wandering Bridge is an exit point for one of the one-day tours on the Sino-Burmese border



taking the former route, tourists can visit the Burmese border town of Mu-se, and by taking the latter they can enjoy the natural beauty and some of the local customs of the Burmese city Namhkam. A one-day tour along either of these two routes costs only fifty or sixty yuan, including a midday meal. The procedures are very simple and may be completed in Wanding and Ruili.

I chose the route to cross the border via Nongdao. Early in the morning, after the Chinese frontier guards had inspected my passport, I boarded a bus and after a few minutes reached the banks of the Ruili River, where I saw a 1.5-metre-high stone tablet with the characters "China" carved on it. On the opposite bank of the surging river was Burma.

We boarded a wooden boat powered by a diesel engine to cross the river. In less than ten minutes we were in Burma.



Travellers taking part in the one-day tour and residents living in the border area go by boat from Nongdao Township in Ruili County, China to Namhkam, Burma on the other side of the river.

Three Routes Across the Sino-Burmese Border

At present there are three different routes for one-day tours along the border between China and Burma. The first route crosses the border at Daluo in Menghai County in Xishuangbanna. Necessary travel document formalities may be completed and bus tickets booked in Jing-

hong, the seat of the Xishuangbanna Dai Autonomous Prefecture. Travelling along this route, visitors can see quaint small towns and the old sites of the once prosperous narcotic markets in Burma. The other two routes start from Dehong Dai and Jingpo Autonomous Prefecture with one crossing the border via Wanding and the other via Nongdao in Ruili County. By

Temple Fair and Buddhist Activities

Upon our arrival in Burma, we visited a Buddhist temple, which we reached by travelling along a highway built during the Second World War. In the shape of a local Dai house, the temple is a two-storey building constructed of bamboo and wood. Before entering, we were asked to take off our shoes, sign our names and donate some money. Photography was permitted inside the temple, but no one was allowed to stand upright; every one had to be in a sitting position so as to

During the temple fair, the Dai people, men and women alike, are clad in brightly coloured clothes. Even the white wooden elephant on the float is colourfully decorated.



The rain fails to dampen the spirits of young Dai people at the temple fair celebrating their harvest. On the float are various articles including washing powder and Burmese coins.

show respect for Sakyamuni, the founder of Buddhism.

After leaving the temple, we inspected a white pagoda, behind which stood a group of full-length lifelike sculptures showing Sakyamuni leading his 28 disciples on a tour of inspection.

We had our lunch in the spacious bamboo house of the Namhkam Overseas Chinese Travel Service. The waiters dished up one plate after another of delicacies from land and water, including beef fried with pickled cabbage, a typical local dish of the Dai people, and Burmese fragrant rice.

After lunch we went in groups to stroll around the centre of Namhkam, the streets of which nestled at the foot of a mountain. All the buildings were two-storey small houses constructed entirely of teak grown in northern Burma. There were no asphalt roads in the city, or any public buses. Bicycle was the only other means of transport available to most people. Occasionally, an imported car rode past the envious gaze of passers-by.

In the shops are articles of daily use, virtually all imported from China. We wanted to buy some local products, so we went to a fair. Before entering, our nostrils were assailed by fragrant wafts of air. We stopped to look round and saw crowds of Dai and Jingpo women hawking their vari-



A group of Dai women sell rice cooked in bamboo tubes at a fair in Namhkam in Burma.

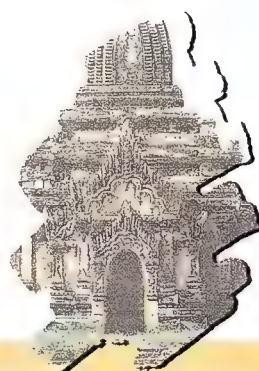
ous wares – sweetmeats, refreshments, chicken and mushroom snacks, tobacco, and rice cooked in bamboo tubes. We tasted some of them – they were delicious.

That day happened to be on the occasion of the Dai temple fair. Everyone was out on the streets celebrating their successful harvest. Colourful floats were paraded accompanied by the beating of gongs and drums along the road. On the floats were images of Sakyamuni and a colourfully-decorated white wooden elephant as well as other things such as washing powder, toothpaste, thermoses and tea leaves. In despite of the deafening din,

buffaloes and cows walked leisurely along the streets. Carts and pedestrians had to make way for them.

Of all the residents in Namhkam, the Dai people are by far the most numerous, while the people of the Han Chinese rank second. None speak Chinese, however, and all wear the Dai costume. Most of the Han Chinese residents are from Teng-chong across the border in Yunnan and have become accustomed to speaking the Dai language and wearing Dai costume.

Burma





The cross-border highway from Mengla County in Yunnan to Namtha in Laos



This two-storey government office is the largest building in Namtha Province.

Qing Dynasty Stone Tablet on the Sino-Laotian Border

After my tour across the border between China and Burma, I visited the area around the boundary between China and Laos. The transnational one-day tour in this area was initiated last summer. The route begins at Mengla County in Xishuangbanna in Yunnan and leads to Namtha in Laos.

Our tour group hastened to the border before dawn. After passing through the Chinese frontier post, we soon came to a one-metre-high stone tablet engraved with characters reading "Sino-French Border" on its upper part and "The Boundary Line Between the Great Qing Empire and the Great France" on its lower section. It is said that this stone tablet was a boundary marker erected a hundred years ago between the Qing Empire and France which then occupied Laos. But recently, the government of China and Laos signed a boundary agreement and for obvious reasons decided to change this old boundary marker.



The boundary marker erected by the Qing Empire and French-occupied Laos still remains on the Sino-Laotian border.

After passing the old stone border demarcation tablet, our bus proceeded slowly towards the interior of Laos, heading for Namtha, a city about sixty kilometres from the border. The area is sparsely populated, the asphalt road pot-holed and flanked by forests of ancient trees.

In the city of Namtha, there is only one road which is lined on either side with houses. Namtha looks like a Chinese vil-

The people's square in the centre of Namtha in Laos has now become a playground for children.



The costume of these young Dai monks in Namtha in Laos is exactly the same as that of their counterparts from Xishuangbanna in Yunnan.



There is no difference in language and costume between the Yaos in Namtha in Laos and those in Yunnan in China.

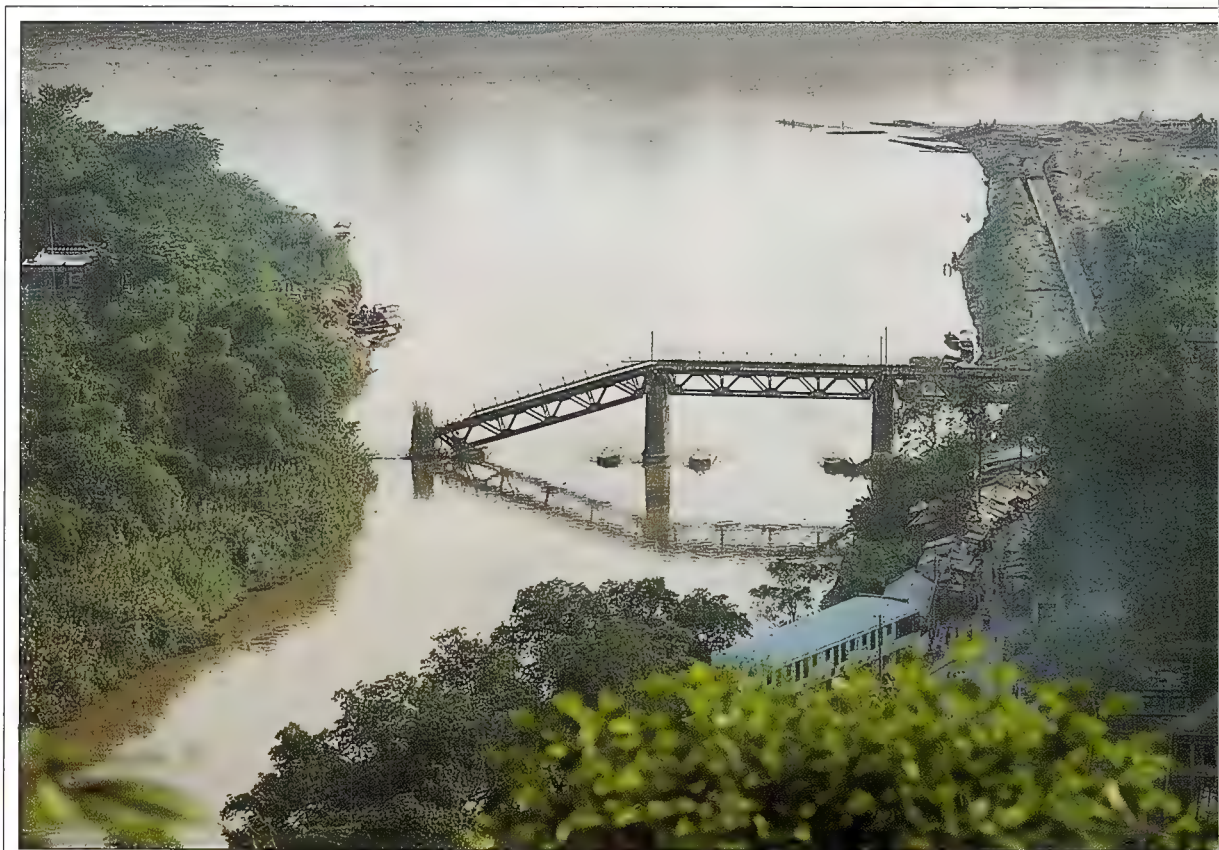
lage in a remote mountain region. We went to a market containing several dozen stalls and found that most of the goods on sale were articles of daily use from China, just as they were at Namkhan in Burma.

We had our midday meal in the China-Laos Restaurant run by a Chinese, after which we went to visit the home of the city's mayor, an attraction for visitors. There I also found that all the ornaments and furnishings were Chinese products. Then we teamed up to visit the people's square in the centre of the city. Overgrown with grass, the square was bigger than a standard football pitch.

It was not until three o'clock in the afternoon that we went back to our bus and returned to China along the bumpy road.

Laos





The China-Vietnam Railway Bridge over the Song Hong. In 1979 Vietnamese troops blew up the bridge on their side.

Vietnamese Pedlars in the Chinese Border Town

Then, I went to visit Hekou, a small border town in the Yao Autonomous County in Yunnan. Separated from Vietnam by only a river, the small town has become an important place for frontier trade.

I visited a market near the Hekou Railway Station, a famous place which local people call "Vietnam Street". Among the Vietnamese pedlars, some were Yao people from the border town, Lao Cai, and others came from faraway Hanoi and Ho Chi Minh City. They had set up sheds beside the roads, peddling their wares during the day and sleeping in the hammocks in



Bananas transported by Vietnamese pedlars to the wharf in Hekou, from where they are transported to the Chinese interior

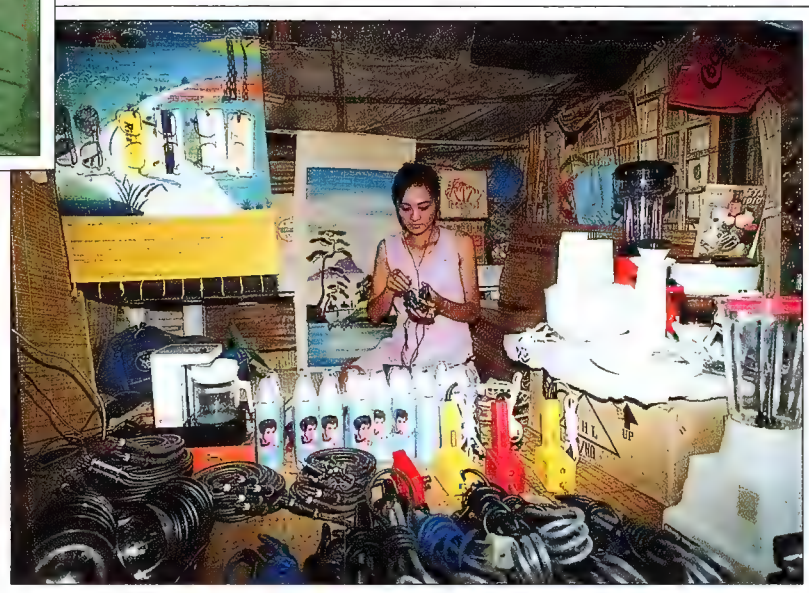


When Vietnamese from Lao Cai do business in Hekou in China, they need only pay a service charge of thirty fen at the Chinese frontier post before entering the country.

side the sheds at night. I counted the stands at the market: 240 in all. The articles on sale included arts and crafts, cosmetics, Soviet-made electric heaters, food grinders, etc.

Pedlars came by boat in the morning to the market at Hekou Wharf and returned in the evening. They sold mainly fruit, mushrooms, fish, shrimps, monkeys, boas, snakes, lizards, pangolins as well as articles made of bamboo, rattan and grass.

Mount Silian is the highest mountain in Hekou. I climbed its main peak and gazed southward. The entire city of Hekou and Vietnam's Lao Cai on the other side of the Song Hong all came into view. Because the far end of the bridge over the river was blown up in 1979 by Vietnamese troops, the ferry several dozen metres away from the bridge is now the only means of transport. Both Chinese and Vietnamese motor boats shuttle back and forth carrying



A member of the song and dance troupe in Hekou has abandoned her profession and opened a shop on "Vietnam Street".

people and cargo across the river. We were told that the railway bridge will be repaired and reopened to traffic within the coming year, considerably facilitating commerce as well as cross-border tours. 

Translated by Xiong Zhenru

Vietnam



A JOYOUS EXHIBITION OF CURIOUS FOLK CUSTOMS

THE FOURTH ALL-CHINA MINORITY NATIONALITIES ATHLETIC MEET

PHOTOS & ARTICLE BY CHAN YAT NIN



The First All-China Minority Nationalities Athletic Meet was held in Tianjin in 1953. But it was only in September, 1982 that the Second Athletic Meet took place in Hohhot in the Inner Mongolia Autonomous Region, while the Third Athletic Meet was held in August, 1986 in Ürümqi in the Xinjiang Uygur Autonomous Region. Now it has been fixed for the athletic meet to take place every four years. The fifth one is scheduled to be held in Kunming, Yunnan Province, in 1995.

Last November, the Fourth Athletic Meet took place in Nanning, the capital city of the Guangxi Zhuang Autonomous Region, and it was the biggest of its kind. More than 5,000 people representing 56 minority nationalities coming from 31 provinces, cities and autonomous regions gathered together and brought along the best of folk customs from all over China. In the meantime, adding to the festivities, an Arts Festival assembled quite a few troupes from Guangxi and other places to perform different national folk songs and dances on the stage of Nanning.

The different events in this athletic meet were divided into two groups – competition events and performance events. The competition events were rich in minority national characteristics: snatching fired iron rings, swing, archery, rolling pearl balls, polo, wrestling in minority nationalistic styles, horse-racing*, martial arts and dragon boat racing. The wrestling was sub-divided into Mongolian style, Tibetan style, Yi style, Uygur style and Manchu/Hui style.

The more than 120 performance events were even more fulfilling for the eye and every minority nationality demonstrated its uniquely special sporting games. Some of these games originated from skills developed in hunting, farming and battle, others from courting and wedding, religion and folk customs. They blended together sports and arts, and it is often difficult to see the curious folk customs reflected in the events of these games even if you go on an adventure tour to all the regions inhabited by minority nationalities.

A special event worth mentioning is the opening ceremony. It consisted of a big national song and dance performance by 4,400 people from twelve minority nationalities of the hosting Guangxi region, entitled "The Charm of the Zhuang Country" and "National Glory". The conception and choreography was so ingenious, its momentum so tremendous, that the performance vividly manifested the romantic charm of every minority nationality through the ages.

* All the horse races in this athletic meet were held in Hohhot in the Inner Mongolia Autonomous Region.



An Exhibition of Exotic Costumes

A Tibetan girl from a branch of the nationality residing in the Qinghai-Tibet Plateau traversed the playground holding a silver cup high in the air. Her graceful demeanour and exotic costume captivated the interest of all the spectators. Meanwhile, the 56 performing nationalities dazzled the spectators with the best of their colourful costumes; there were even various styles of the costume sported by different members of one nationality.

Dance of the Chinese Unicorns, Phoenixes and Egrets

The "National Glory" theme of the opening performance manifests the essence of national dance and song of every minority nationality in Guangxi region. The Chinese unicorns, phoenixes and egrets in the dance symbolized luck and safety as the Zhuang people once worshipped the totems of these animals. The dance of the unicorns was bold and unrestrained while the dance of the phoenixes and egrets was lithe and graceful.





Grappling with Oneself

In "Two Phantoms Wrestling", Manchu athletes from Chengde in Hebei Province wrestled comically; the actions were quick and yet humorous to watch. While wrestling and rolling like a pinwheel, bringing laughter to all the spectators, a fellow flung his gown to show his "true visage with three heads" as the locals say. This was in reality done by one man putting on a stage a prop with two heads and simulating wrestling moves. The resemblance was really superb.

A Sea of Decorative Boards, Balloons and Flowers

A colourful setting was provided by people piecing together designs and patterns with decorative boards to show different scenes during the opening performance. A sea of balloons and flowers added to the backdrop. Thousands were moved by this orchestration of extraordinary grandeur.



Ancient Martial Plank-Shoe Dance

Something entirely new in the performances was the Plank-Shoe Contest in the Arts Festival, which was full of wit and humour. In the Plank-Shoe Contest, three or four persons formed a team and put on a long plank-shoe to compete with other teams. The competitors had to walk in step, otherwise, a little carelessness would throw all of them off their feet.

Legend has it that the Plank-Shoe Dance originated from the training method of the Guangxi army formed by the Zhuang heroine Madame Wa during the Ming Dynasty (1368-1644) to fight against the Japanese pirates in Zhejiang Province. She trained her soldiers with racing in teams of three with legs tied together, so that discipline was strict and full cooperation was attained throughout the ranks. Later, this has evolved into a game full of both local flavour as well as a comic element.

Powerful Comely Young Warriors

A hundred teenagers from Debao County in Guangxi region were dressed up as ancient Zhuang warriors riding on small horses. From twelve to fourteen years of age, all of them were riding on the famous small horses of Debao, which, though small in size, are very powerful. Considered the precious horse in the cavalry of the Zhuang people, the Debao small horse has great endurance and is particularly nimble while climbing mountains. The youth of the warriors in valiant bearing and the small horses formed a delightful sight.



Tremendous Momentum of the *Lusheng* Dance

The performance of the *Lusheng* Dance is usually seen only during festival time in the regions of Rongshui and Sanjiang in Guangxi. But now to celebrate the games a performance also took place here at this time. The three hundred reed-pipe wind instruments, or *lusheng*, of different sizes were played in unison while a few hundred girls of the Miao and Dong nationalities danced to the rhythm of the music. The festive atmosphere was infectious and made it impossible for spectators to restrain their joy.

Trick of the Hui Bull Wrestler

A strong man had fought a bull for two rounds and he still could not best the beast. All the spectators held their breath in excitement as this contest was fraught with danger. In the third round, the man gripped the horn of the bull and forced the bull to lift up its head with his shoulder. Suddenly, he pulled hard on the neck of the bull and the bull fell on the ground with a rumble like thunder. Thus went the "Bull-wrestling" of the Hui nationality from Zhejiang.





Riding a Windmill

In the Zhuang language, windmill treading is simply described as playing. Four or eight persons formed a team and each held onto one of the wooden vanes of the windmill four metres high up the framework. The one standing had to push on the vane hard and the others rotated with the windmill. Whoever reached the ground would then also push vigorously to get himself up to the top of the windmill again. The more courageous ones even rotated by themselves like on a horizontal bar. The winner would be the team that rotated the most times after its members touched the ground in a fixed period of time.

Game of the Maonan People

The Maonan people living in the mountainous areas in northern Guangxi have a game derived from their daily life. As the mountain paths in their homeland are perilous, they have to negotiate these paths very carefully while holding things in their arms, which requires a strong waist, feet and arms. Every year during the respite after the autumn harvest, on New Year holidays and other festivals, they include this item called "Tongding" (Log-Pushing) in their celebration activities.

The competition involves two opposing teams composed of three or four participants or sometimes a one-on-one contest. One of the teams stands on the locked hands of his or her partners, holding horizontally a log with his or her hands and shoulder. With concerted efforts the two teams push against each other. The one who pushes until the thread tied at the centre of the log reaches a line on the opponent's side is judged the winner. (Photo by Feng Xiaoming)



Swinging to Ring Bells

There are many variations of playing with swings by different minority nationalities. Both the Achang nationality and the Miao nationality feature the four-person swing, which looks like a spinning wheel, and the eight-person swing. The grind-like swing which the Tu nationality prefer is made from wheels of wagons. Most minority nationalities play the ordinary playground swing with two ropes as well.

In the actual competition, the swing with two ropes was the standard apparatus used. The two events included a contest in height and another in time – at a certain height, the competitor had to ring a line of bells in a fixed amount of time; the more rings the better. This competition was exclusively for girls.

Skipping with a Burning Rope

Wrap a rope with cloth, pour oil on it, light a fire and you have the burning rope used in the performance of burning-rope skipping by the Yi nationality from Sichuan.

It is an entertainment for both the players and the spectators; young men swung the burning rope in circles while girls of the Yi nationality skipped through with their pleated skirts floating above the rope. The atmosphere was both merry and exciting. Who skipped the most or who reached the farthest point by skipping was judged the winner. At night the scene would look like balls of fire rolling one after another.



Lusheng Dance on a Human Pyramid

It was not very easy to play the *lusheng* and dance at the same time. The performers even formed a pyramid to play the instruments; the young men underneath danced and rolled over while playing, and the girls on top still managed to play the *lusheng* without missing a note. With such a high degree of difficulty, it seemed more like an acrobatic feat than a musical performance. This was known as "pearl-rolling in the mountains" by the Miao nationality of Guizhou, who expressed with this dance the story of their migration to Guizhou when they surmounted all manner of difficulties and overcame natural disasters along the way. Making a long and arduous journey was like a pearl rolling boldly in an unrestrained manner, according to the name.

Playing Football on Stilts

This Zhuang game looked very much like football, with the only difference that ball movement was accomplished not with the feet of the players but with a pair of artificial limbs – stilts – no matter whether running, seizing the ball or kicking the ball. The pomelo used in ancient times had been replaced by a football now. In fact, Nandan people from Guangxi region often played the game of kicking pomelo during the time of the Southern Song Dynasty, and there was a tournament of pomelo-kicking every Mid-Autumn Festival. It was already a whole different ball game when the game developed into pomelo-kicking on stilts in contemporary times.





Costumes of the Paiwan Nationality

It was already a very rare opportunity to be able to see more than fifty minority nationalities at one time. It was even more unexpected to see the richly dressed Meinong nationality and the Paiwan nationality. An elder in the attire of chief, wearing animal skin, teeth and bird feathers, attracted the curiosity of many people.

Dragon Boat Team of the Ami Nationality

This was the first time that a minority nationality from Taiwan formed a team to participate in the athletic meet. The dragon boat team formed by the Ami nationality also took part in the gala celebration of the minority nationalities held at the Qingxiu Mountain. They wore bright red costumes and danced. The leader of the team, who was accompanying the song and dance, even humorously taught the audience how to dance by the lyrics, "Right foot, left foot, then shake your bottom", thus leading the spectators in the dance by his instructions.





The Dance of the Bronze Drum

In the Arts Festival that took place concurrent with the athletic meet, the "Dance of the Bronze Drum" symbolically re-enacted a ritual from the Bronze Drum Culture of the Zhuang people passed down from ancient times. In the scene of "Flying Immortal with a Bow", the dance of primitive simplicity portrayed the daily lives, entertainment and religion of the Zhuang ancestors. And the pattern formed with bronze drums as the background is the most influential pattern found on bronze drums among the minority nationalities in the Southwest.

Graceful and Thrilling Plank-Skipping of the Korean Nationality

The highest technique of plank-skipping must have been manifested by the women of the Korean nationality. They had developed this traditional game into a contest of height and elegance. They had to achieve a series of movements with a high degree of difficulty, such as a scissors-kick jump and rotating jump, while holding and moving articles like coloured ribbons, floral hoops and silk fans. The spectators were all dazzled by their graceful and thrilling performance.





Fire Dragon Dance of the Shes

The Dragon Head Dance popular in the She minority-inhabited area in eastern Fujian is a dance for paying respect to the progenitor of the Shes. The legendary ancestor of the Shes was believed to have taken the form of a dragon with a human body and carrying a dragon stick. It is because of this story that the She people consider themselves the descendants of the dragon.

The dragon head – the symbol of this forefather ancestor – is therefore rendered as awe-inspiring, spitting flames and smoke in a manner not unlike the Fire Phoenix dancing with the dragon.

Three Men Jumping with Three Legs

Snatching dumplings is a joyous activity which was practised by the Mulao nationality. Three persons formed a team in the competition to seize the pyramid-shaped dumplings in the clay jar, but they could only walk on three feet at any one time according to the rules. They had to cling onto one another with their hands, their feet jumping to maintain the balance. A little carelessness and they would lose their balance and the dumplings would fall to the ground. The spectators cheered in chorus and drums were even beaten to encourage the competitors until the dumplings were all taken. The winner would be the team that had snatched the most dumplings.

Pyramid-shaped dumplings are considered lucky objects by the Mulao nationality and they believe that those who can snatch the most dumplings would be the most blessed.

Translated by Annette Lee





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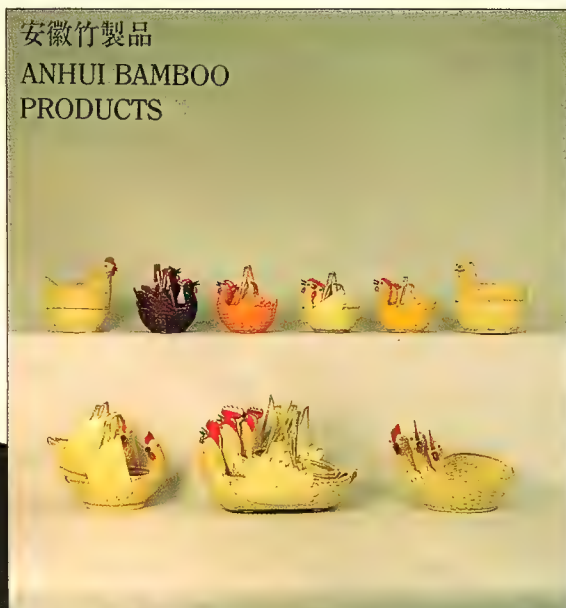
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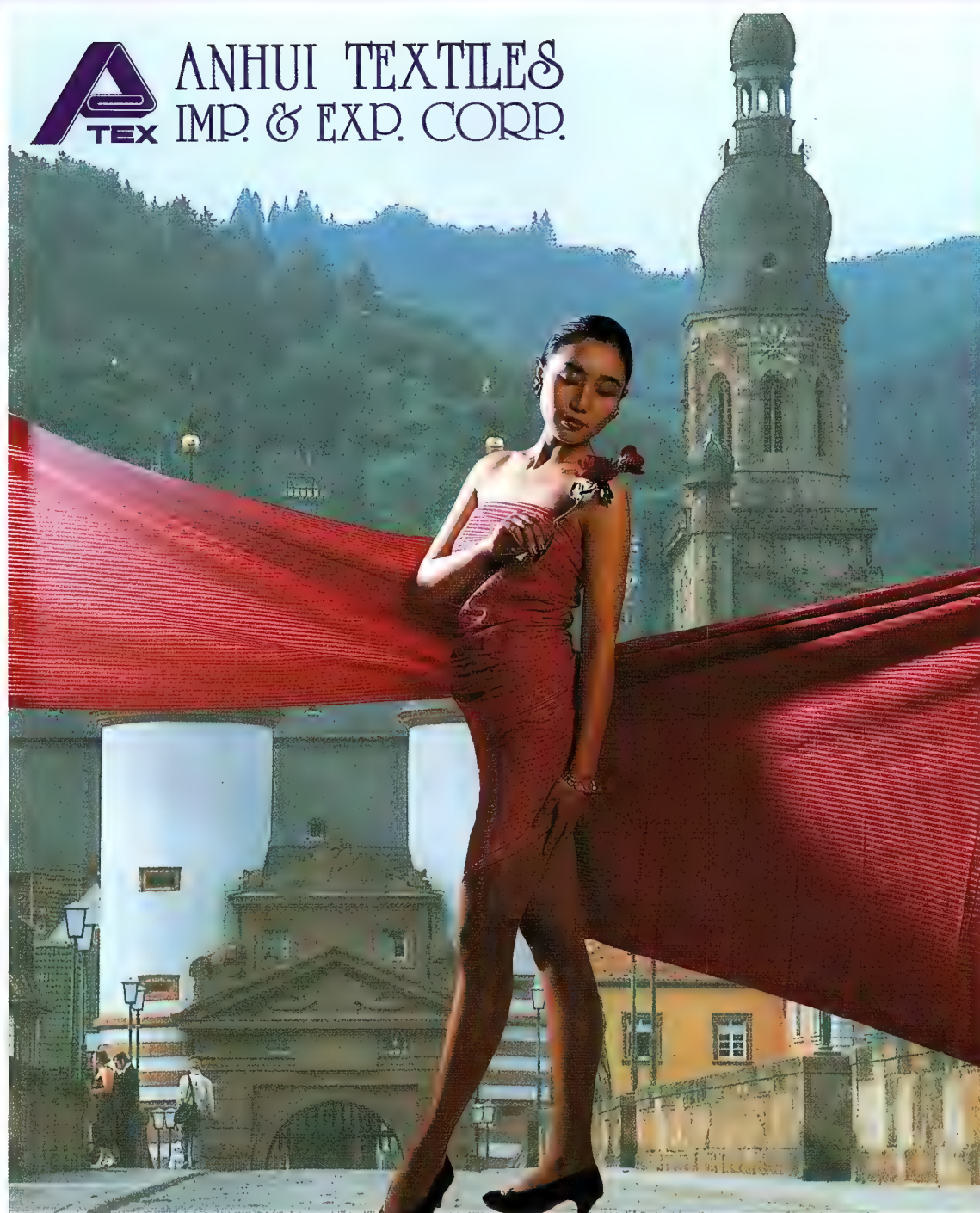
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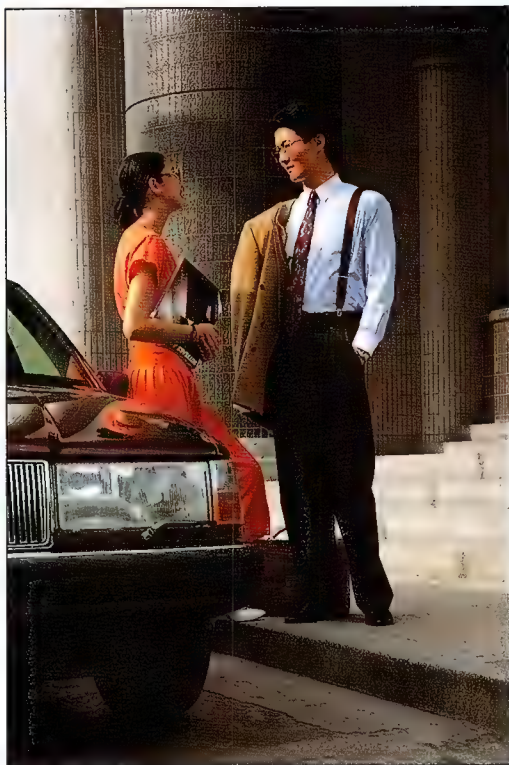
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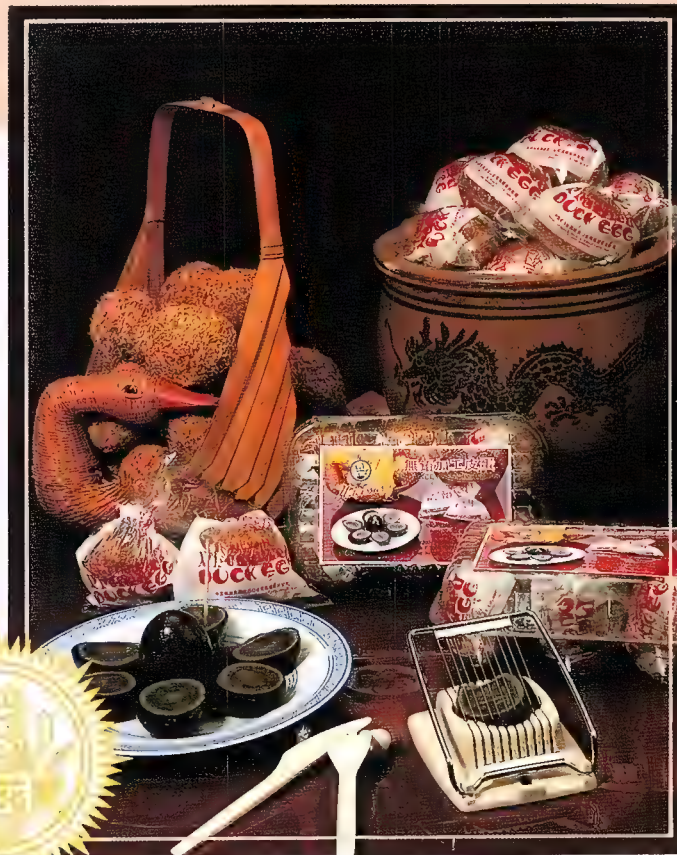
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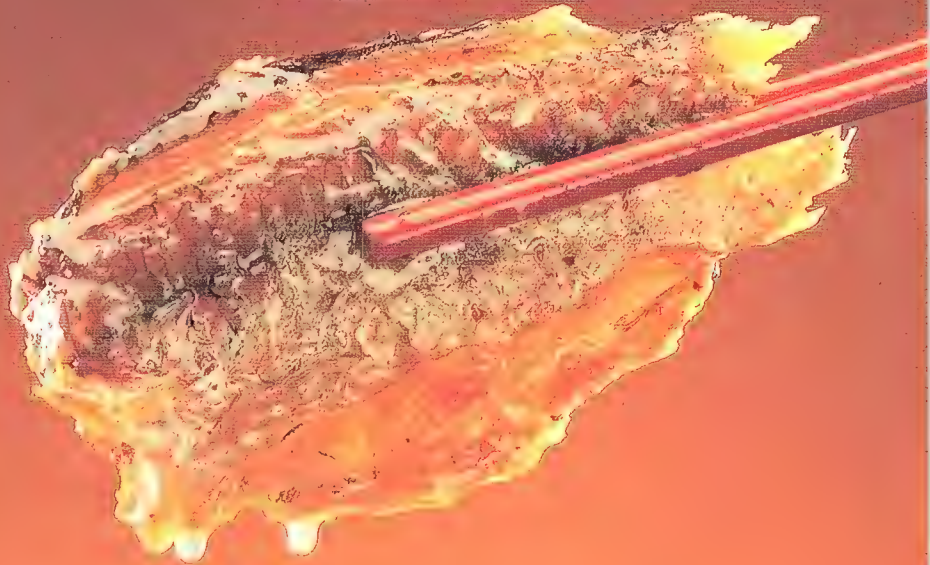


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The Miao Embroidery with Butterfly Designs

PHOTOS BY ZENG XIANYANG TEXT BY ZHANG XIAO



Compared with an ordinary butterfly, the Mother Butterfly on the Miao embroidery suggests human attributes.

Totem worship was a common phenomenon among the people of various cultures in ancient times, and yet it apparently was only the ancestors of the Miaos who regarded the butterfly as an icon and considered it as their maternal ancestor. Even today you can see its evident iconographic tradition on embroidery by the Miaos.

Why did the ancestors of the Miaos regard the butterfly as their progenitor? A stanza of an ancient Miao song goes: "I've come to see Sister Bangliu, old mother in ancient times, lay twelve eggs, giving birth to twelve babies...." In the Miao language "sister" means "mother" while Bangliu stands for "butterfly". After Mother Butterfly had laid twelve eggs in red, yellow, blue, white and black, a wagtail hatched the eggs in her place. The wagtail spent twelve years incubating the eggs but did not succeed and nearly lost its patience. Exasperated, it flew into the sky and was about to abandon the eggs. At that moment a baby in a yellow egg shouted and begged, thus, the wagtail changed its mind and continued to incubate the eggs. In the Miao legend, the baby was the first ancestor of human beings and was named Jiang Yang. Since the ancestor of mankind was hatched out of the butterfly's egg, the butterfly is naturally a mother figure in the eyes of the Miaos.

The logic of why the Miaos' ancestors regard the butterfly as their mother lies in the fact that the butterfly reproduces itself by laying eggs and these ancestors hoped to multiply themselves as prolifically as the butterfly.

The Miaos in some areas venerate the Mother Butterfly on the occasion of the Drum Festival. The legend goes that the first baby hatched out of the egg, Jiang Yang, defeated the

Thunder God, the Dragon and the Tiger and took over the power to rule over the world. However, a few years later, several natural calamities took place. Jiang Yang realized that this was due to neglect of the veneration towards the Mother Butterfly. In order to remedy the situation, she set down the rule to venerate the ancestor every thirteen years in a special ritual.

The embroidery, finely executed and enriched with brilliant colours, is the worthy presentation of the symbol of fertility. No wonder it has become the much sought after skill of the Miao women.



Wearing the Mother Butterfly, the Miaos feel protected.

Today the Miaos no longer believe the butterfly to be their maternal progenitor but they still cherish it. They have preserved their respect with needle and thread — they stitch the mother's image on their embroidered clothes.

Some of the images of the butterfly on the Miao embroidery resemble those in the natural environment; others are original creations by the embroidery makers. The created images have a somewhat anthropomorphic head either between the wings or on the abdomen, with a round face, smiling and benevolent. This is the ideal image of the Mother Butterfly!

The Miaos embroider the Mother Butterfly on their underclothes in order to commemorate their ancestors and to record down the butterfly worship of their nationality in place of using written language. Besides, the Miaos are animists who believe that all creatures in the world have a soul of their

The designs of butterfly are embroidered with colourful and sharply contrasting threads to create vivid images.

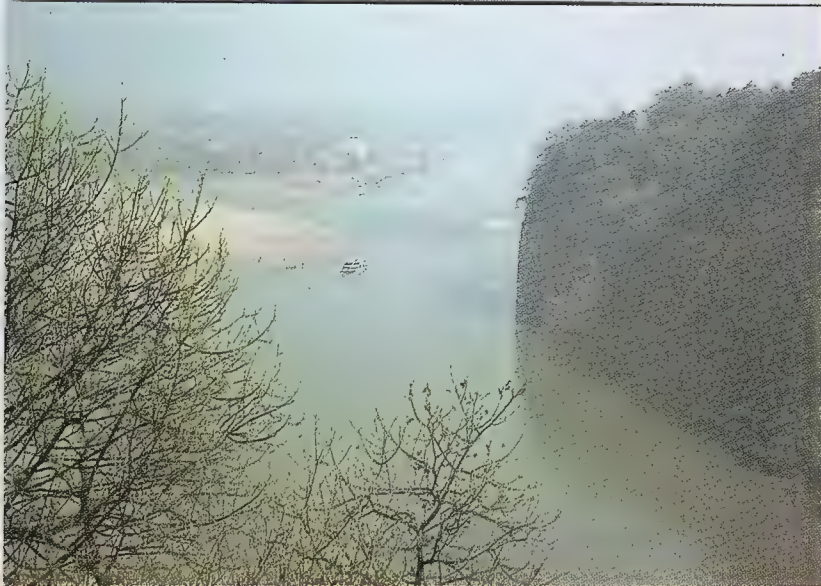


own and all deities are the transmigrated souls of their ancestors. Therefore they believe their ancestors have the duty to protect their offspring. If the Miaos embroider the Mother Butterfly on the very clothes that they wear, does it not mean they invoke divine protection?

In fact, in the eyes of the Miaos, the butterfly is not only a symbol of personal safety, but also an icon of fertility. It is no wonder, therefore, that the skill of embroidery with butterfly designs is cherished so dearly by the Miao women.

Translated by Gu Weizhou





Lingyun Mountain located at the confluence of the Minjiang and Maxi Rivers outside the city of Leshan is the site of the Mahao Cliffside Tombs of the Eastern Han Dynasty.



Motifs carved on the wall above the gate of the tomb cave



On the cliffs along the Minjiang, Qingyi and Dadu Rivers in Mahao and other districts within the area of Leshan City in Sichuan Province, there are about 10,000 cliffside tombs chiselled in the period between the Eastern Han (25-220) and the Southern and Northern Dynasties (420-589). The best preserved of these are the typical Mahao Cliffside Tombs located between Lingyun and

Wuyou Mountains dug during the Eastern Han Dynasty. Today, the site has been renovated and houses the Leshan Museum of Cliffside Tombs.

The design of most of the tombs was either single or double chambers. However, the Mahao Cliffside Tombs, square in shape, have a front vestibule and a rear area divided into a tomb gate, a sacrificial hall, a tomb cave and a chamber. Passing through the two-metre-high tomb gate with up-turned eaves and *dougong* bracket, one enters the bright and spacious sacrificial hall over 30 metres in width and six to seven metres in depth, resembling a sitting room. In fact, many of these tombs were built on a large scale.

The people living in the Han Dynasty loved murals and engravings which were used in decoration for buildings such as imperial palaces and mansions of the nobility to houses of common people. This is reflected in the tombs as well.

On the sacrificial hall I visited, I found bas-relief carvings of *Jing Ke Assassinates Emperor Qin Shihuang*. Blurred by weathering, the sequence of the story on the pictures was still distinct. In composition, the engraver employed series of carvings, rendered on some squares in succinct tableaux, to tell how Jin Ke, an assassin of the State of Wei in the later Warring States

Mahao Cliffside Tombs Ancestor Worship and



The relief pictures on the right wall of the tomb gate have been obscured by weathering (by Sui Shanchuan).

PHOTOS & TEXT BY CHEN JIN



The tomb cave is where the stone coffins were placed. Most of the articles buried with the dead are terracotta figurines.



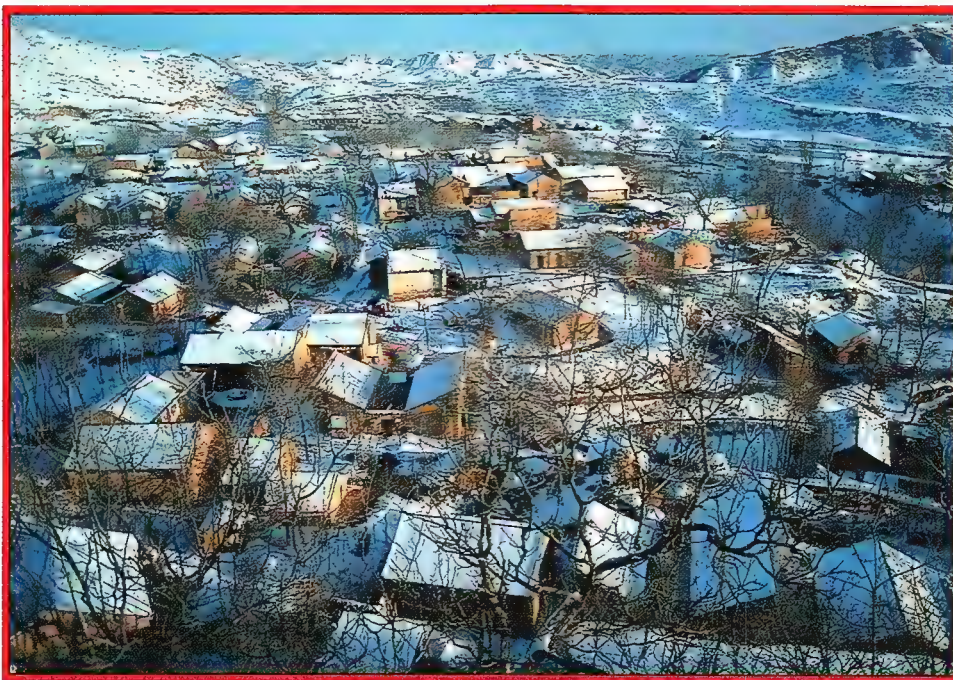
In this picture series entitled Jing Ke Assassinates Emperor Qin Shihuang one can see the naturalism and appreciation of space that is characteristic of Han Dynasty sculpture.

Period (475-221 B.C.) was toiled and arrested in his attempt to assassinate Emperor Qin Shihuang. The pictures give one a strong feeling of fluidity in motion. In addition there are also other wall carvings such as *The Western Queen Mother Bestows Medicinal Herbs*, *Horse Herd*, *A Sending Off Party*, *Oxen*, *Fish*, etc. The main characteristics of Han sculpture are evident here, that is, its monumentality, realism and the vigorous movement of characters depicted. In fact, by the latter Han Dynasty period, Sichuan had been one of the major centres of sculptural art. The naturalism, love of life, and affection for landscapes and concomitant sensitivity to space and atmosphere are qualities which can also be found here.

At the back of the sacrificial hall is the tomb chambre. At its end a kitchen range and shrines are chiselled out following the physical features of the wall face. In the chambers on the left and right one finds stone inner and outer coffins, in front of which are placed terracotta artifacts such as bowls, cauldrons, pots, figurines playing flute, oxen and horses. The layout of the tomb is evidently inspired by the residence of the deceased.

At least as early as the Shang Dynasty, there was a cult of ancestor worship among the autocratic class. The survivors of the deceased were obligated to take care of the ancestors' souls as filial piety. The practice of burying objects with the dead to ensure a comfortable afterlife was part of this effort. By the time of the Han Dynasty, this custom had evolved into a more humane form, as the dead dignitary's animals, attendants and wife were no longer required to accompany his soul in the afterlife. Preparations, nonetheless, were still very elaborate, as one can see from the scale, design and contents of the tomb. From the inscriptions engraved in the year 134 on the stone posts at both sides of this particular grave's tunnel and the tomb's size and opulence, the deceased was probably a ranking official of Wuyang Prefecture.





Winter has come to this mountain area in western Shaanxi Province. All of Xiapo Village is covered with snow.

◀ The actors are merrily chatting with villagers.

Lantern Festival Courtyard Play in Shaanxi

PHOTOS & TEXT BY
QIU XIAOMING



In northern China, amusements to celebrate the Spring Festival including walking on stilts, as well as performing the boat dance, dragon dance and lion dance and are usually performed on the Lantern Festival (the fifteenth day of the first lunar month). Yet in the Xiapo Village in Jiufang Township, Linyou County, which is situated in the difficult-to-reach ravines of western Shaanxi Province, the principal activity to celebrate the Spring Festival, known as the Courtyard Play Festival, falls on the fifth day of the first lunar month. The lively and noisy courtyard play, which is performed in one courtyard after another, is radically different from the *yangko* dance, a popular folk dance, the dragon dance and the lion dance.

Age-Old Courtyard Play

One early morning just after the Spring Festival, we departed Baoji City. Due to the heavy snow the day before, which made the road slippery, coupled with the long journey, our car rode and skidded along for about ten hours before it finally arrived at the Xiapo Village at sunset.

Every year, on the evening of the fifth day of the first lunar month, the villagers, totalling about 100, old and young alike, would go to one courtyard after another, gathering around the bonfire, beating drums and gongs while watching dramatic performances acted out by some old and young villagers decked out in traditional theatrical costumes. This form of courtyard drama usually lasts all night long.

According to local people, courtyard plays were popular as early as the Ming (1368-1644) and Qing (1644-1911) Dynasties. It is no surprise that the performances take both fairy tales and historical stories of those periods as their themes. The highlights of such courtyard plays, several dozens in number, would also draw materials from other novels as well. Like other traditional Chinese operas, the courtyard play is an old art, which has survived the passage of time.



The beating of drums and cymbals breaks the silence of the mountain area, which indicates the imminent opening act of the courtyard play.

Didactically Arranged Facial Makeup

On the evening of the fifth day of the first lunar month, when lights were on, there came from the village the loud beating of drums and gongs. On the ground in front of the ancient temple in the centre of the village, villagers milled around in a large circle to watch the application of facial makeup on the actors in the courtyard play.

The procedure and skills involved in facial makeup has been handed down from the ancestors. The cosmetic patterns are typed according to different characters. Compared with opera facial makeup, those of styles used in the courtyard play are more stereotyped, i.e., more straightforward and simpler. A facial caricature is exaggerated by using thick dark lines to draw the outlines and gaudy colours to highlight different parts of the face. After the cosmetics have been judiciously applied, the spectators can clearly discern the identity, personality and the life history of each character, and can judge at first sight whether the character is a positive one or a villain.

Starting Where They Left Off Last Year

When all the actors had finished applying their makeup and donning their costumes, they went one after another into the temple. The annual Courtyard Play Festival started with burning joss sticks, praying and worshipping the ancestors. It is a custom that the last particular courtyard in which the performances were held last year is the starting point of this new year's presentations. In the west end of the village, the glow of a bonfire dyed the night curtain red. Led by an army of children carrying lanterns, a parade of drummers and actors followed by spectators headed towards the courtyard where the bonfire was burning.



It is sleeting hard yet, amidst the beats of drums and gongs and popping of firecrackers, the villagers are still in high spirits.



clown touches the spectators funny bone.



People at the back row have to stand on chairs and crane their necks in order to view the performance.



This row of old folks with glasses and long pipes are respected in the village.



This young man dressed as god jumps onto the square table to expel evil spirits away and ensure tranquility for the family for the coming year.

When the pageant arrived at the gate of the courtyard, all members of the family stood around the bonfire flicking the dust off their clothes, which signifies getting rid of the old to make way for the new. After this they went to burn incense and tinfoil paper in places near the square table in front of the hall, by the lamps, the cowshed and all around the house. While doing this, they chanted such auspicious phrases as: "All is well all the year round", "favourable weather for the crops", and "bringing in wealth and riches".

Then, amidst the beating of drums and gongs, the actors poured into the courtyard and gathered around the bonfire. After setting off firecrackers, the host placed the prepared dishes and wine onto a long table in the courtyard. He greeted the visitors, wishing them a happy New Year, and proposed a toast to them one after another.

After drinking the wine, people stood in a large circle inside the courtyard, and the lamp holder, the leader of the courtyard play troupe, poured a cup of wine onto the bonfire, blessing the family with the wish for a brighter new year.

The ceremony was immediately followed by the frenetic beating of drums and gongs mingled with rough sounds produced by acrobatic fighting. The actors, with decorative flags on their backs, danced forcefully in the courtyard.

It was already two o'clock in the morning. A cutting cold wind blew against people's faces, yet their spirits were as heated as the bonfire. The spectators followed the actors from one household to another and drank one cup of wine after another, oblivious to the passage of time.

Translated by Chen Jiaji



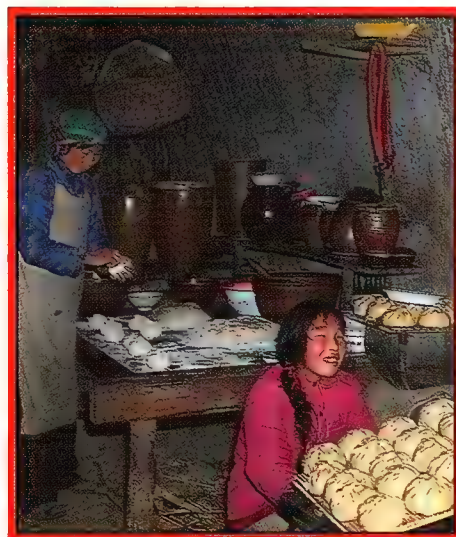
The entourage moves from one house to another. The family members stand in front of their house, watch the performance while holding a lamp and from time to time recite auspicious phrases.



Villagers follow the pageant from courtyard to courtyard and stand around the bonfire to keep warm while watching the performance.



After making-up, and donning their costumes the actors gather in the temple. They pray for a successful year and favourable weather for the crops.



Some villagers are busy preparing midnight snacks for the actors.



The Red Mansions Feast at Yangzhou

Inspired by the Novel

PHOTOS BY HUA KANGSEN

TEXT BY HUA KANGSEN & HUANG XIAOMING

Pleasant and melodious music greeted our ears before we stepped into the Red Mansions Hall of the Yangzhou Hotel. We were told that it was the theme music from the television drama, *A Dream of Red Mansions*.

Once in the hall we were greeted by several girl attendants dressed as Qing Dynasty maids and carrying lanterns in their hands. Looking around, I found myself in the setting of a big feast given by the Jia family depicted in the classical novel *A Dream of Red Mansions*. The tables and chairs were all of Qing Dynasty style made of fine-quality wood with carved lacquer. The tablewares were made of silver. On top of this elegance there would be a special Red Mansions Feast which presents the best of the dishes described in the novel. In a setting like this one can well imagine how the hero and heroine, Jia Baoyu and Lin Daiyu, had a romantic dinner together in the Grand View Garden, enjoying the magic of flowers and the moon.

The Red Mansions Feast is prepared by several Yangzhou master cooks who researched the novel regarding the names of dishes, their ingredients and cooking methods. The feast comprises five major parts namely "A Grand View of Three Dishes", "Cold Dishes of the Jia Family", "Dishes of the Ningguo and Rongguo Mansions", "Refreshments of Happy Red Court" and "Famous Guangling Wine". Totally there are more than 30 courses.

The first dishes brought up were "A Grand View of Three Dishes" which were colourful and pleasing to the eye. They bear such evocative names as "Peacock Spreading Its Tail", "Butterfly and Flower" and "A Landscape of Water and Mountain". The cooks carved out vivid images of peacocks, swans or other lovely animals according to different seasons of the year. Though they were not real, a glance at them gave you an illusory impression that you had entered the Grand View Garden and were enjoying its beautiful scenery.

Following the three dishes were "Cold Dishes of the Jia Family" which consisted of six cold dishes. They included "Duck Tongues and Webs Pickled in Wine", "Golden Pins and Silvery

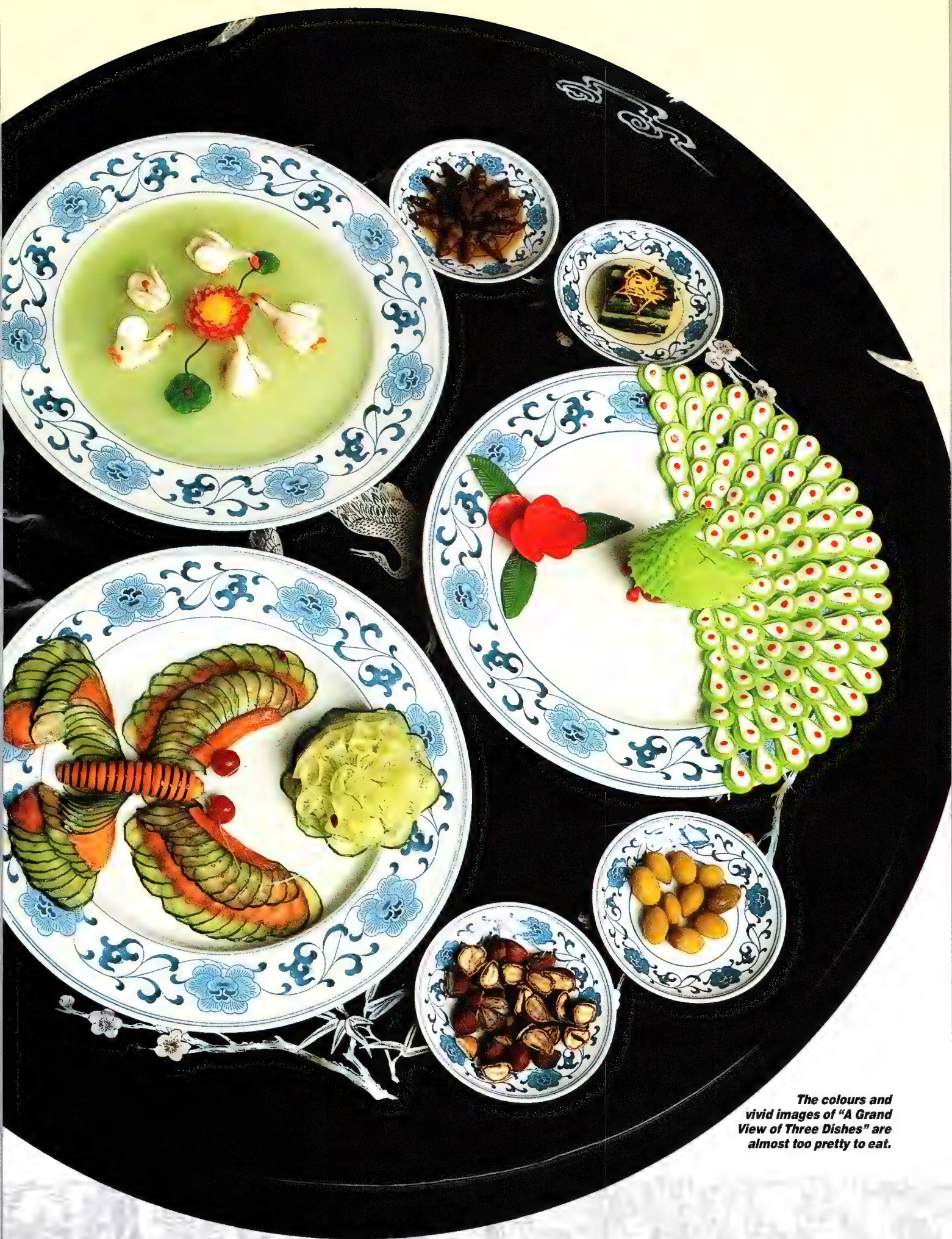


Above: With the Classical novel *A Dream of Red Mansions* as its signboard, the Red Mansions Feast modelled on delicacies in the novel can easily attract customers (by Liu Dajian).

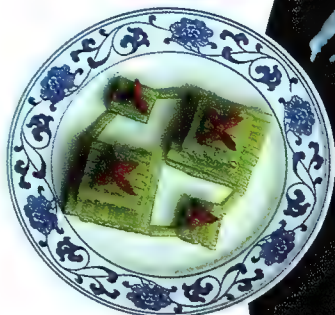
Below: The elegance and grandeur of the Red Mansions Hall provides an appropriate setting for the sumptuous banquet fare (by Chan Yat Nin).



"Linked Ducks Pickled in Rice Wine" is a famous traditional Yangzhou dish.



The colours and vivid images of "A Grand View of Three Dishes" are almost too pretty to eat.



Ribbons", "Emerald Green Feathered Clothes" and "Crystal-like Stewed Pig Trotters". These were cold dishes in the Jia family commonly taken by both the masters and servants alike. They are light and appetizing in taste. Indeed, they are nice dishes to enjoy with wine.

Next the attendants brought the main courses "Dishes of the Ningguo and Rongguo Mansions", including nine different dishes, the most outstanding of which was "A Pearl in an Old Oyster's Shell". It is said that Cao Xueqin, the author of *A Dream of Red Mansions*, had personally cooked this dish. Actually the shell was not that of an oyster but of a turtle. Of course, in the shell was not a pearl but rather Mandarin fish balls made with egg whites. At a glance, the dish did look like an old oyster sprawled out on the plate. When the turtle shell was overturned, an appetizing aroma filled the room. The taste was indescribably delicious.

Yet more courses were placed before us. Among them were the poetically named "Silvery Sprouts on Snow", "Baocai Borrowing a Fan", "Lao Lao Pigeon Eggs" and "Linked Ducks Pickled in Rice Wine". I was told that the last one was a renowned traditional Yangzhou dish. It is prepared like this: One domestically-bred duck, one wild duck and one pigeon are linked together and soaked in rice wine, then stewed slowly over a small fire. The image of three heads placed in a row according to size on a silver plate was charming. The taste was unique too.

That the Red Mansions Feast has to be prepared by Yangzhou cooks is not because the Yangzhou people are particularly familiar with Red Mansions dishes, but because the Cao family had a deep relationship with Yangzhou. According to records the Cao family had lived in Jinlin (present-day Nanjing in Jiangsu Province) and Yangzhou for as long as sixty years.

During the reign of Kangxi (1662-1722), Cao Yin, Cao Xueqin's grandfather, was stationed in Yangzhou for quite a long time in his capacity as Textile Commissioner of Jiangning Prefecture and also was concurrently the Inspector and Supervisor of Two Huai Salt Production. Cao Yin had an unusually warm relationship with Emperor Kangxi. During four of Kangxi's six visits to southern China, Cao Yin provided accommodations for him. The Cao family would summon well-known cooks in Yangzhou to give a sumptuous banquet for Emperor Kangxi upon his arrival. As a boy Cao Xueqin experienced the luxurious life of a high-ranking official family which provided him literally with food for thought to write about culinary delights in his novel.

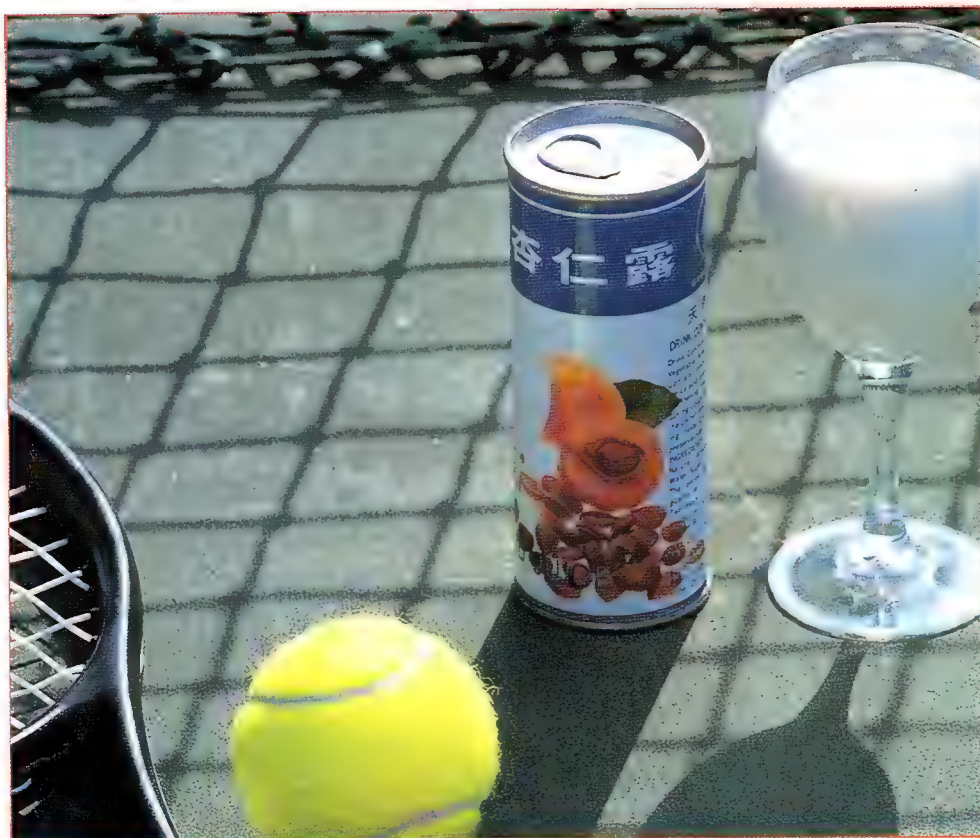
According to textual research, most of the Jia family dishes described in the novel originated in Yangzhou cuisine. Since the Red Mansions Feast is modelled on the Jia family dishes in *A Dream of Red Mansions*, the Red Mansions Feast prepared by Yangzhou cooks is the most authentic sample of traditional Yangzhou banquet fare available today.

Translated by Anne Yan



▲ A rare opportunity to have a taste of the day-to-day cold dishes of the Jia family as described in the novel.

► "A Pearl in an Old Oyster's Shell", the first course of the "Dishes of the Ningguo and Rongguo Mansions" was the dish Cao Xueqin himself could prepare very well.



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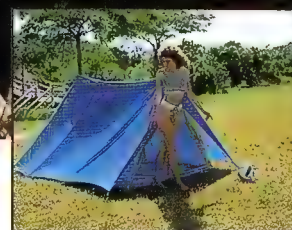
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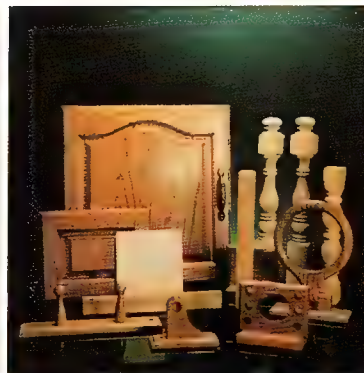
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Tel: 41334, 42512 Telex: 64017 GPHKM CN Fax: 41087
GM: An Rui Chuan
Opened June 1988
104 rooms Room rates: Standard US\$30
Distance from city centre 3.5 km, railway station 6 km,
airport 10 km
Taxi fare to/from airport: ¥20
Facilities: Business services such as telex, fax, photocopying,
typing and IDD, restaurant, bar, billiard room, dance hall,
karaoke

Green Lake Hotel

翠湖賓館
6 South Cuihu (Green Lake) Rd., Kunming, Yunnan 650031
Tel: 22192 Telex: 64073 CLHTL CN Fax: 53286
GM: Gao Shi Zhong
Opened 1965
172 rooms Room rates: Standard US\$40
Located in city centre, by the Green Lake Park
Taxi fare to airport (round trip): US\$18
Facilities: Postal, telex, fax, beauty parlour, massage, airline
booking

Kunming Hotel

昆明飯店
145 East Dongfeng Rd., Kunming, Yunnan 650051
Tel: 22063, 22240 Telex: 64058 KMHTL CN Fax: 25959
Old wing opened 1958 with recent renovations, new wing
opened 1982
512 rooms and suites
Has a well-equipped communication centre

Lian Yun Hotel

連雲賓館
13 Yuan Tong St., Kunming, Yunnan
Tel: 22532, 28197

Nan Jiang Hotel

南疆賓館
41 West Dongfeng Rd., Kunming, Yunnan
Tel: 41518
GM: Liu Yong Lu

Nan Yao Hotel

南窑大酒店
Ming Tong Rd., Southern Railway Station, Kunming, Yunnan
Tel: 35017
GM: Shu Jian

Spring City Hotel

春城酒樓
No. 6-9 West Dongfeng Rd., Kunming, Yunnan 650031
Tel: 23962, 24635
GM: Wang Gui Zheng
56 standard rooms and 5 suites

Xiyuan Hotel

西園飯店
Western suburbs of Kunming, Yunnan
Tel: 29969
10 rooms in the villa in the inner section, 20 rooms in the
outer section
Faces Lake Dianchi

Yunnan Hotel

雲南飯店
83 West Dongfeng Rd., Kunming, Yunnan
Tel: 23175, 32419
GM: Liu Jiaxiang
Opened 1962
382 rooms

Yun Xin Hotel

雲新飯店
South Huancheng Rd., Kunming, Yunnan
Tel: 35351, 31163
GM: Tang Gui Rong

Dali

Dali Hotel

大理賓館
Fuxing Rd., Dali Tel: Dali Switchboard

Erhai Guesthouse

洱海賓館
Renmin St., Dali Tel: 5681

Nanzhao Hotel

南詔賓館
Jianshe Rd., Dali Tel: 4397

Xiaguan Hotel

下關賓館
Jianshe Rd., Dali Tel: 5579

Jinghong, Xishuangbanna

Banna Hotel

版纳賓館



Jinghong, Xishuangbanna, Yunnan
Tel: 2969
100 rooms
Facilities: Folk restaurant offering Dai cuisine

Xishuangbanna is still short of standard hotels, but
travellers can rent a room or a bed in one of these
'modest guesthouses.

Jinghong

Number One Guesthouse
第一招待所
Tropical Crops Research Institute Guesthouse
熱作所賓館

Menghan (Ganlanba)

Ganlanba State Agricultural Guesthouse
國營農場招待所
Menghan Pump Station Guesthouse
水管站招待所

Damenglong

Damenglong Guesthouse
大勐龍招待所

Menghai

Menghai County Guesthouse
勐海縣招待所

GUANGXI HOTELS

Nanning

Mingyuan Hotel

明園飯店
38 Xinming Rd., Nanning, Guangxi 530012
Tel: 28923 Telex: 48143 MIYUH CN Fax: (0771) 28583
GM: Dong Weichao
Opened October 1956
248 rooms Room rates: Double FEC ¥125
Located in city centre, 34 km from airport, 3 km from
railway station
Facilities: shops, bar, disco, beauty salon, laundry, IDD,
telex, fax, foreign exchange, car rental

Xiyuan Hotel

西園飯店
38 Jiangnan Rd., Nanning, Guangxi 530031
Tel: 29923, 22075 Telex: 48137 XIYUH CN Fax: 24864
GM: Zhang Shaohua
Opened 1959
760 beds Room rates: Double US\$21, suite US\$25/27
20% discount during off-peak seasons
Located in the southern part of the city, close to Yongzhou
River and Bridge, 30 km from airport, 4 km from railway station
Facilities: Chinese and Western restaurants, conference
room, shopping arcade, beauty salon, laundry, bar, clinic,
billiard room, swimming pool, IDD, post office, foreign
exchange, deposit box, car and bicycle rental

Yongzhou Hotel

邕州飯店
59 Xinming Rd., Nanning, Guangxi 530012
Tel: 28323, 23120 Telex: 48145 JCYZH CN Fax: 25032
GM: Jin Zhengzhong
Opened 1956
933 beds Room rates: Standard US\$20
Located in city centre, 34 km from airport, 3 km from
railway station
Facilities: Chinese and Western restaurants, shops, beauty
salon, laundry, bar, dance hall, clinic, IDD, telex, fax

Longzhou

Longzhou County Guesthouse

龍州縣招待所
Tel: County Switchboard

Daxin

Daxin County Guesthouse

大新縣招待所
Tel: County Switchboard

Ningming

Huashan National Hotel (Resort Villas)

花山民族山寨賓館
At foot of Panlong Hill, Zuojiang Huashan Scenic Area,
Ningming, Guangxi
Soft opened 18 October 1989
24 rooms Room rates: US\$15.40
Distance from Nanning airport 150 km, Ningming Railway
Station 4 km
Facilities: Restaurant, cruise boat
The villa houses, reconstructions of wooden houses of the
Zhuang, Dong and Miao minority peoples, are
air-conditioned and equipped with bathrooms.

Pingxiang

Liangshi Hotel

糧食賓館
Tel: 20868 Located in the city centre

Minzheng Guesthouse

民政招待所
Tel: 21018 Located in the municipal building compound

Nanyuan Hotel

南園賓館
Tel: 21141 Located at the southern railway station in the city

Pingxiang Guesthouse

憑祥市招待所
Tel: 20515

Xiangyuan Hotel

祥園賓館
Tel: 21847 Located in the northern part of the city

Yiyun Hotel

誼雲賓館
Tel: 20189 Located in the city centre



Three Agricultural Treasures in

Guangxi Zhuang Autonomous Region is located in China's southern border area, adjacent to the Beibu Gulf. Having a subtropical zone with a wet spring monsoon, its climate is warm with plenty of rain. Due to its good climate, farmers can enjoy three growing seasons. Its land is also fertile. Guangxi, agriculturally speaking, is known for its three treasures, namely, Luohan fruit (*Momordica grosvenori*), Shatian pomelo and Lingxiang grass (*Lysimachia hemsleyana*).



Shatian Pomelo

The Shatian pomelo, a subtropical fruit on tree, first originated from Shatian Village in Rongxian County, hence the name. In the year of 1767 during the Qing Dynasty, an official named Xia Jigang, who had served in Zhejiang, resigned and returned to his home village Shatian, bringing back with him two pomelo saplings. He planted and raised them with great care. Finally they bore fruit. This is how the Shatian pomelo came into being. Later on, it was introduced to Guilin, Liuzhou and so on. Today, the quantity of Shatian pomelos produced in Pingle, Lipu, Gongcheng and Yangshuo in the Guilin area has surpassed that of Rongxian County by a wide margin.

The Shatian pomelo is tender, fragrant and, above all, nutritious. According to a chemical analysis of the Guangxi Botanical Research Institute, one hundred grams of pomelo juice contains 104.7 milligrams of

vitamin C, which is ten times as much as that of apple juice. Its content of vitamin P is far richer than that of oranges. It also contains vitamins B₁, B₂, and B₆, as well as the minerals calcium, phosphorus and iron. The thick outer covering of Shatian pomelo retards spoilage and makes the fruit easy to store and transport. Shatian pomelo is beneficial for one's blood, lung, stomach, intestines and bowels. It can also help treat scurvy, and athlete's foot, aid in healing wounds and reduce cholesterol content in the blood. It is therefore a good food for treatment and prevention of arteriosclerosis. Its fructose, the main element of its carbohydrate, can be absorbed by human body without digestion. Therefore, it is particularly nutritious for patients, pregnant women, old people and children. No wonder it has earned the title "treasure of fruit". From its rind to its kernel, every part of a pomelo can be made into medicine or food. Its rind can be



Guangxi

PHOTOS BY CHAN YAT NIN

made into candied bonbon. The side dish made of pomelo rind after its bitter juice has been diluted by soaking in plain water is very tasty. The wood of pomelo trees has splendid veins and is excellent for wood carvings. Because of the above reasons, the pomelo is one of the most popular fruits in the world market.

Lingxiang Grass

Lingxiang grass, a perennial legume, is a valuable medicine and perfume. It grows in the counties of Jinxiu, Rongshui, Longsheng and so on. The best Lingxiang grass is raised in the Dayao Mountains in the Jinxiu Yao Autonomous County and is one of the traditional export products of Guangxi.

Lingxiang grass usually grows in humid surroundings in the shade of broadleaf trees. Once planted, it grows year after year. When being reaped, it should be pulled out by root. After curing by roasting dry with charcoal fire, it is ready to be processed.

It was used as medicine long ago. It is beneficial in treating typhoid fever, dysentery, stuffy nose, headache and spleen or kidney ailments. In the chemical industry, the essence extracted from this grass is utilized in the production of perfume, fragrant soap and some alcohols. In daily life, it can also be used to protect clothes and books from insects. The fragrance of the grass can linger for twenty years. By placing a few pieces of dry Lingxiang grass in one's suitcase or book shelf, the grass not only can keep insects at bay but also give off a sweet fragrance.

Luohan Fruit

Luohan fruit, grown on a perennial vine often found in mountainous subtropical areas, is commercially produced in northern Guangxi's Yongfu County and Lingui County, especially in Longjiang Village, in Yongfu County which is known as "home of Luohan fruit". Legend has it that long, long ago, a Yao nationality farmer of Longjiang Village was one day stung on the back of his left hand by a bee when gathering firewood up in a mountain. It was hurting and swollen. He picked a fruit

from a nearby vine and rubbed it against the back of his afflicted hand.

Suddenly the pain and the swelling disappeared. He sniffed the fruit and noticed it was rather fragrant and refreshing. Then he broke it and put some into his mouth to taste. It was as sweet as honey! Delighted, he picked two more pieces and brought them home. But no one there could recognize what they were. A local doctor named Luohan asked the man to take him to the place where the fruit grew. Luohan brought back many and made a thorough study of them. The doctor discovered that the fruit could cure coughing and alleviate the symptoms of some other illnesses. Since then this fruit has been used as a medicine and people began to raise it. Later on it was dubbed Luohan fruit in order to commemorate the doctor Luohan.

Today Luohan fruit is used as a medicine and ingredient for soft drinks. It is rich in glucose and fructose. Its sweet element is 300 times as sweet as refined sugar. It can also be brewed in a cup of tea, which would be fragrant and refreshing. Such a brew is capable of treating high fever and coughing, dissipating phlegm, benefitting the lungs, liver and spleen, as well as refreshing one. Some medicines and drinks made with ingredients of Luohan fruit are not only popular in Guangxi and China but also abroad. 

Translated by Wang Mingjie

Some Institutions of Guangxi for Foreign Trade

Guangxi Cereals, Oils and Foodstuffs Import and Export Company

Add: 137 Qixing Road, Nanning, Guangxi
Tel: 24225
Cable: 1795 NANNING
Telex: 48102

Guangxi Native Produce Import and Export Company

Add: 137 Qixing Road, Nanning, Guangxi
Tel: 26553
Cable: 4276 NANNING
Telex: 48101

China National Foreign Trade Transport Company, Guangxi Branch

Add: 137 Qixing Road, Nanning, Guangxi
Tel: 26559
Cable: 2810 NANNING
Telex: 48129

Bank of China, Nanning Branch

Add: 15 Gucheng Road, Nanning, Guangxi
Tel: 27682
Cable: 8051 NANNING
Telex: 48122 BOCNG CN



Setting Sail on a Fishing Trip

PHOTOGRAPHER:
LIU XIANGYANG





At dusk, when orange-tinged clouds hanging over the horizon are set off by the azure blue sea, the entire bay comes to life with the fishermen busily pushing their boats to sea at the start of a fishing trip.

This is Xiangshui Bay in Lingshui Li Autonomous County on the south coast of Hainan Island. Since the majority of the inhabitants of this county live off the sea, nearly a hundred fishing boats can be seen here on any day, bustling in and out of the bay. Before the fishermen put out to sea, their families come to see them off, bringing them fresh water and food. It is customary here for those remaining at home to light a bonfire on the seashore and pray that their dear ones will have smooth sailing and return home with a bumper catch. 

Folk Sentiment Shown Through Paper-cuts

PHOTOS BY MA PEIWEN TEXT BY ZHANG MINLI

During Chinese New Year and other festivities, every household in Yuxian County in Hebei Province decorates its windows with brilliantly coloured paper-cuts.

The motifs of these paper-cuts are inspired by a great variety of subjects including theatrical themes and characters, the Twelve Birth Signs (or Earthly Branches), auspicious symbols, flowers, birds, fish and insects. There are also themes based on traditional festive activities like the Land Boat Dance and the Cart Dance. Each of these paper-cuts speaks of the people's passion for the customs of their hometown.

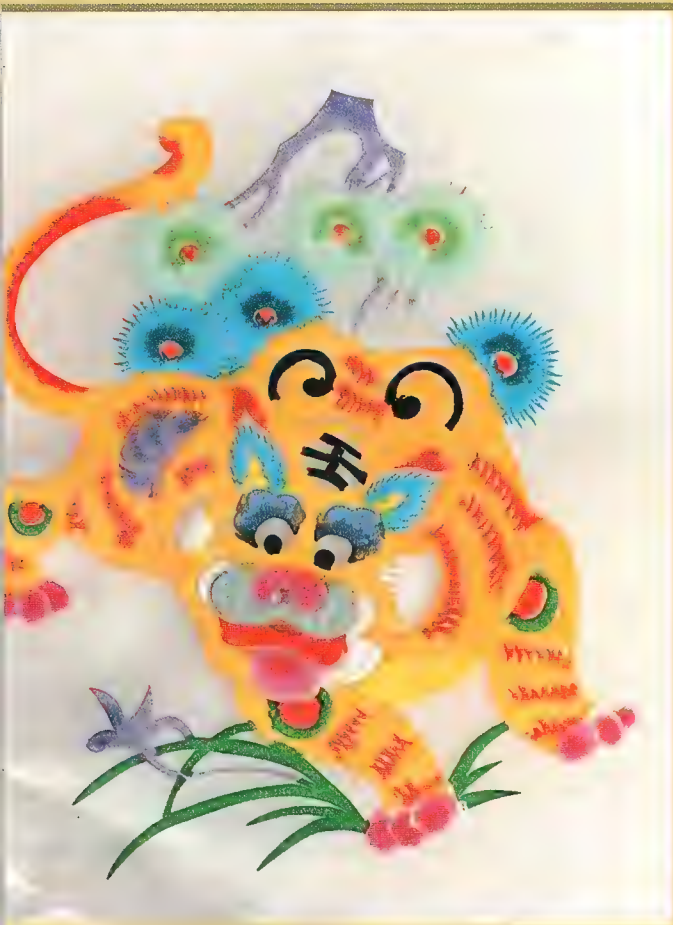
Yuxian paper-cuts are not a new "invention" as such — people there had already begun to decorate their windows with auspicious designs printed on and cut from paper during the late eighteenth century. Legend has it that a silversmith in Yuxian County invented a tool for making paper-cuts during the

mid-nineteenth century and with an increase in popularity of this tool, people started to cut and dye their own paper-cuts. This can be seen as a big improvement for Yuxian paper-cuts as it now became a folk-craft practised by people from all walks of life.

As a result of constant improvement, today's Yuxian paper-cuts are a synthesis of the style and technique of traditional crafts such as woodcut water prints from Hebei Province, Yangliuqing wood block prints from Tianjin and local embroidery. The incising technique is heavily used and supplemented with relief carving. Brilliant dyes are used to a great extent. Yuxian paper-cuts are fine in workmanship, bold in colour, strong in contrast and highly decorative in style.

Translated by Chapman Lee





Is Glossy Ganoderma a Celestial Plant on Earth?

PHOTOS & TEXT BY KANG SHIWEI



Cloud-shaped purple lingzhi

The fungus glossy ganoderma is described as an ingredient for an elixir conferring long life by many ancient Chinese people and Chinese legend. Even serious medical trestises, such as *Emperor Shennong's Materia Medica*, a pharmaceutical work of the Eastern Han Dynasty (25-220), say the plant will enable a person who takes it orally for a long period of time to have a light body and live to a great age like a celestial being. Unfortunately the original work is lost. Chinese scholars of the Ming and Qing Dynasties, together with a Japanese, resurrected the pharmacopoeia, which is the earliest Chinese literature extant today on the subject. Ge Hong (284-364), the noted Eastern Jin Dynasty theorist of Taoism, medical scientist and veteran in elixir-making, refers to glossy ganoderma as a "divine medicine". "Anyone who takes this medicine will become a celestial being," said Ge Hong. On this account, glossy ganoderma is referred to as a celestial plant by many Chinese writers, particularly in the Taoist Canon. It was one of the celestial nourishments of heavenly immortals according to Tao Hengjing, the virtual founder of the Maoshan school of Taoism who lived during the sixth century.

According to legend glossy ganoderma grew on the beam of the Han imperial palace in Chang'an some 2,000 years ago due to long years of neglect and disrepair. It was, however, heralded as an auspicious plant by officials, who told the emperor that it was an augur of prosperity to the nation and peace enjoyed by the people. This is the etymology of the name "plant of auspiciousness".

Before long, stories circulated about glossy ganoderma being a miraculous

cure. The folk legend *The White Snake*, for example, created a mystique about the plant. Lady White Snake drunk wine containing flowers of sulphur, which revealed her true self as a big snake. This metamorphosis literally scared her husband, Xu Xian, to death. Lady White Snake had to go to the Kunlun Mountains and steal the celestial plant necessary to resurrect her husband. A myth, by definition, has an element of unreality yet it is a fact that glossy ganoderma is much treasured for its medicinal properties, which can relieve the symptoms of certain diseases. The celestial or auspicious plant or *lingzhi*, as it is called by the Chinese, is a general term for fungus which is divided into six kinds, according to colour: green, red, yellow, white, black and purple. The green one is rare but most treasured. Red and purple ones are commonly seen. Red glossy ganoderma, originally called *lingzhi*, is most often found in the mountains. It became a generic term for all the six kinds of glossy ganoderma. In the shape of the actual plant itself, *lingzhi* can also be divided into three different forms: cloud-like, canopy and odd shapes. The plant can still be classified into more subcategories, depending on combinations of both colour and shape.

Therapeutic Value

The therapeutic value of glossy ganoderma as a good medicine has been known to the Chinese for more than 2,000 years. *Liezi (The Book of Lie Yukou)*, originally printed in 400 B.C., said that *lingzhi* tastes fine. Describing it as a "treasure", the book added that it can improve eyesight and bring calm to the mind. *Emperor Shennong's Materia Medica* likewise refers to red *lingzhi* as an efficacious medicine which helps the mind to become more flexible, and strengthen memory. According to the same book, purple *lingzhi* can restore hearing and cure diseases afflicting the joints. In the opinion of Li Shizhen (1518-1593), the renowned Chinese pharmacologist of the Ming Dynasty, purple *lingzhi* can heal haemorrhoids and consumptive disease. As a matter of fact *lingzhi* can have a curative effect on coronary disease, hepatitis, chronic tracheitis, mountain sickness and high blood pressure as well as low blood pressure.

However, gathering the plant is an arduous undertaking, since it is found deep in the mountains far from civilization. It usually grows on chinaberry and toothed oak or on decaying trees. In summer and autumn the fungus is formed. The best time to gather this plant is at the end of autumn and beginning of winter. Many trips have to be taken to the mountain ranges before a really good *lingzhi* can be found. The men engaged in such a task must first learn to make an antidote for snake bite by the long-nosed pit viper, for he is likely to come across such a viper on his rounds. *Lingzhi*, however, can also be cultivated.

Translated by He Fei



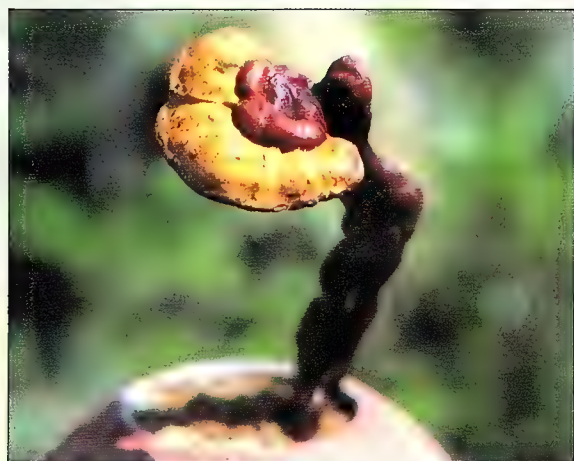
Yellow lingzhi



Purple lingzhi in the shape of a cloud



Green lingzhi



Specially cultivated red lingzhi with red cap and golden rim



The lingzhi here is in the shape of a stone, hence the name stony lingzhi.

Red *Lingzhi* is more commonly known as *lingzhi*. The scientific name in Latin is *ganoderma lucidum*. Having a mushroom-like appearance, it has a cap and a stalk. The shape of the fungus is very nearly semi-circle, kidney-like or irregular. The height and width of the fungus measure 20 cm, and thickness 2 cm. As it gradually reaches its border the cap becomes thinner. It has a glossy surface. Initially, the cap of the fungus is white and yellow or yellowish brown. It becomes reddish brown in the course of time. The surface can have clearly distinguished circular veins or not so clearly distinguishable radiating wrinkles. Below the cap the plant is pinkish white or light yellowish white. Some *lingzhi* reveal a light brown colour without any veins. But under the microscope minute pores can be seen. The stalk is very much like a pillar, measuring anywhere from 3 to 19 cm in length. Its thickness is from 5 to 25 mm. The part that rises

highest above the ground is purple black or purple brown and somewhat glossy. The base of the stalk is loess-like yellow or brownish yellow, rough and not glossy. It stinks slightly, however, in some cases it may smell a bit fragrant. But the taste is bitter.

By and large *ganoderma lucidum* grows on toothed oak or on stumps of other broad-leaved trees. It is distributed in the provinces of Hebei, Shaanxi, Shandong, Shanxi, Sichuan, Anhui, Jiangsu, Zhejiang, Jiangxi, Guizhou, Yunnan, Fujian, Guangdong and Guangxi Zhuang Autonomous Region.

Purple *lingzhi* (*ganoderma japonicum*) is similar in shape to the red one. The chief difference lies in the colour of its cap and stalk — black purple or brown purple. The plant is like raw lacquer in its glossiness. The cross section reveals a sort of rusty brown or drab brown.

Growing by the side of decaying stumps, this

plant is distributed in Zhejiang, Jiangxi, Hunan, Guangxi, Fujian and Guangdong.

Apart from *ganoderma lucidum* and *ganoderma japonicum*, we find *ganoderma mastoporum* which is stalkless and *ganoderma amboinense* which resembles deer horn. These are, however, less commonly seen species of the plant. The more frequently encountered are the former two species.

Ganoderma mastoporum: The stalk is absent from this species. A short stalk is sometimes seen growing sideways on the plant, however. It is rare to see a *ganoderma mastoporum* that has lots of caps. The caps diameter measures from 3.5 to 10 cm.

Ganoderma amboinense has a cap which is almost round, kidney-like or in the shape of a spoon. The stalk grows on the side of the cap. The tall ones are usually crooked and can attain great height. Each plant may have many caps.

Labrang Lamasery: A Tibetan Cultural Centre

Yuan Honggeng

Is it possible to appreciate Tibetans and their way of living without going all the way to Tibet? Well, the answer is affirmative.

Labrang Lamasery is one of the six major lamaseries of the Yellow Sect of Buddhism founded by one of Tibetan Buddhism's great reformers, Tsongkapa, in the early fifteenth century. Lamaism originated from the Yellow Sect. It is located to the west of Xiahe County, Gansu Province, 286 kilometres from Lanzhou, the provincial capital. In the Tibetan language, the word *labrang* means "Buddhist Palace". Religious feasts which attract pilgrims and merchants from the entire region are still celebrated here.

The environs of the lamasery are so exotic that a stranger may feel dazzled at first sight. Lamas in red *kasaya*, their outer vestment, under the azure sky capture one's attention. The larger the *kasaya*, the higher the wearer's status. Almost everything one sees is of typical Tibetan style here – valiant horsemen riding by, blacksmiths stripped to the waist striking iron, charming, bold and yet naive girls curiously staring at visitors. The milieu features high mountains yet remains pastoral. In a few stores along the main street, one can find all sorts of hides, knives, boots, brass lampstands and jewellery, instead of the usual manufactured goods which stuff up shelves of department stores in big cities. Even the hotel near the lamasery recreates traditional Tibetan architecture, with the quiet Daxia River flowing just in front. Looking at the tranquil and harmonious scenery out of the hotel window, one will naturally recall the impressionist Alfred Sisley's landscape paintings. The loveliest moment comes just before sunset – on the river golden rays are reflected, dancing rhythmically. The nearby objects still can be identified – a small wooden bridge, a few birds returning to roost, and smoke curving above hamlets; meanwhile, the hills at a distance are quite obscure. From distant pastureland, herds of sheep and cattle are returning home, forming many black and white dots.

At daybreak, from various places, pious Tibetan believers, old and young, men and women alike, come to the lamasery to worship Buddha. Maybe one has heard the old Chinese saying: "Constant dripping wears away a stone." However, here he will be able to witness a similar, but more touching scene – constant kowtowing wears away a floor! Inside and outside the

halls, worshippers would willingly kneel on the ground and kowtow many times, praying for safety and happiness in this life and the next. Some even break the skin on their foreheads on the hard ground with so much kowtowing, shedding a tremendous amount of blood. They do not care, for they believe the holiest and worthiest future belongs to these blessed souls. Occasionally, one can see youngsters stripped to the waist follow their parents closely in a kowtowing line, their shining eyes so bright and limpid.

Visitors arrive at the lamasery with curiosity. With the opening of each gate in the lamasery, perhaps it will become less mysterious to them. Nevertheless, whether they would realize more about life now than they did before their visit here is a matter for speculation.

Labrang Lamasery was set up in 1710 by Jiamuxiang I (1648-1721). He was born in the village of Ganjiatan, Xiahe County. At 13, he became a lama. Several years later

he arrived in Lhasa, where he studied in college at Drepung Lamasery. After more than 40 years' diligent work, he thoroughly mastered the Buddhist scriptures and passed the *ge-she* examination (equivalent to a doctorate). Then he preached and lectured in Lhasa, becoming famous for his wisdom and erudition. To keep himself aloof from worldly concerns and honour, he resolutely entered a cave to live in retreat.

In 1708, an envoy sent by a Mongolian prince in Qinghai Province, who was a devout Buddhist, arrived in Tibet and invited Jiamuxiang I to return to his native land to found a lamasery and propagate Buddhism. In the following year a mantrachanting hall was opened. A year later Jiamuxiang I personally raised the beam (equivalent to laying the cornerstone) of the lamasery with the prayer: "May this beam be the beam (mainstay) of Buddhism from generation to generation for ever." To support the lamasery, the prince offered all



The magnificent scale of the Tibetan architecture of the Labrang Lamasery, with the background of snow and mountains, makes one feel that one is actually in Tibet (by Du Yulin).

Outside Tibet



A Tibetan woman wearing unusual beaded jewellery visits Labrang on a pilgrimage (by Yuan Honggeng).



A devout Buddhist is turning the Wheel of Buddhist Doctrine, a prayer wheel, with great fervour (by Zhang Runguo).



A young lama at the Labrang Lamasery (by Yuan Honggeng)

his manor. From then on, Jiamuxiang I lived in the lamasery as its chief abbot until his death in 1721.

The successors who were deemed to be reincarnations of Jiamuxiang I were in turn Jiamuxiang II, Jiamuxiang III, Jiamuxiang IV and Jiamuxiang V (1721-1948). They all commissioned new buildings and enlarged the lamasery. The sixth generation and fifth incarnation of Jiamuxiang I is the present chief abbot. He became Jiamuxiang VI at the age of five. He is the head of about 1,000 lamas, assisted by some subordinates in his work. He is also in charge of eight dioceses, which are managed by smaller lamaseres in Gansu, Qinghai and Sichuan Provinces. In its heyday, the lamasery used to hold 4,000 lamas. To feed them all, cooks then used a gigantic iron cauldron (1.2 metres in height and 3.4 metres in diameter), which has a capacity of 2,250 kg.

Surrounded by sheer green hills, the architectural complex of the lamasery, which

at one time consisted of 90 halls, 31 Tibetan style buildings, 30 temples and over 50 scripture-reading rooms for lamas, is truly a majestic sight. Unfortunately, many buildings were destroyed in the late 1960's. What remains intact now are those buildings which house the six colleges, some halls and temples, such as Sakyamuni Hall, Maitreya Hall and Derong Palace which especially attract visitors' attention. Also surviving are the scripture archives, a press for printing Buddhist scriptures, a speaker's platform, a gold-plated pagoda and many stupas storing ashes of Buddhas.

All the buildings in Labrang Lamasery are either constructed of adobe or of stone. Outside a house, one can hardly see any timber; inside, he is not likely to discover even a single stone. According to style, they are Tibetan or Chinese, or the hybrid of both. According to their function, these buildings can be catalogued into different kinds: halls for chanting, temples, or the residence of Living Buddhas', and lamas'

residential apartments. All the walls of the apartments are painted yellow and red for the Living Buddha while those coloured white were for the ordinary lamas.

As a principal part of the lamasery, a chanting hall is the place where lamas study and hold meetings as well as chant scriptures. Each college has its own chanting hall, the largest being Esoteric Teaching College's Great Chanting Hall, which is the centre of the whole lamasery. When Jiamuxiang I set up the hall, it was much smaller, with only 80 columns supporting the roof, with a capacity of 1,000 lamas. His successors, however, gradually extended it by enlarging the hall and adding hundreds of attached shrines and courts. The renovated hall had 140 columns and could hold as many as 3,000 lamas, thus, it became the largest building of the lamasery, occupying about one hectare. Unfortunately, in 1985, a fire swept through the Great Chanting Hall and burned it down. Reconstruction efforts started in 1986. The dedication ceremony of the splendid new hall was held at the end of August, 1990.

As well as being a religious centre and an institute of higher education, the lamasery also functions as a great library, one of the best collections of Buddhist scriptures in China including over 65,000 academic works on philosophy, linguistics, medicine, poetry, rhetoric, astronomy, mathematics, history, architecture and more, as well as a Buddhist encyclopaedia containing about 200 volumes. Some of its well-known sutras are written in Sanskrit, while others are written with pigments made of gold, silver, coral, turquoise, pearl and giant clam. It is said that one sutra carved on patra leaves was perused by Atisha (982-1054). He arrived in Tibet from India in 1038. As a result of his ministry, the religion entered a period of development characterized by the rise of many schools of Tibetan Buddhism. In addition, over 70,000 well-preserved wooden plates with sutras carved on them, the largest collection of its kind in China, are maintained here.

In addition to its impressive collection of documentation, a visitor would also take notice of some of the ornate jewellery, scrolls and embroidered paintings on display at many places within the monastery. There are also some 30,000 exquisitely rendered statues of Buddhas ranging in size from one inch to more than ten metres in height. The sheer number and variety of these Buddha icons serve to remind one that Labrang is, in a sense, "Buddha's Palace".

Some Places of Interest in Dali



Erhai Lake

Dali is located between the Diancang Mountains and the Erhai Lake on the West Yunnan Plateau in Yunnan Province. It is a place boasting a great number of attractions to visitors as its history reaches back more than 1,200 years and the natural beauty formed by the lake and the mountain is nothing short of spectacular. When one climbs up the Diancang Mountains, one can enjoy a bird's-eye view of all the splendid landscapes of the Dali environs.

The Diancang Mountains

Lying two kilometres west to the City of Dali, the Diancang Mountains are a branch of the Yunling Range which in turn are part of the great Hengduan Mountain Range. Stretching from Eryuan in the north to Dali in the south, it is more than 50 kilometres in length and 24 kilometres in width, with altogether nineteen peaks, which are all more than 3,500 metres above sea level. Among them the highest is Malong Peak, which is 4,112 metres above sea level and snow-capped all the year round. Between these peaks there are eighteen streams and rapids, all torrentially running eastward before emptying into the Erhai Lake.

Because of the great height, as even the Erhai Lake is 1,980 metres above sea level the climate here is greatly varied. While the tops of the mountains are constantly covered with white snow, the two slopes are heavily forested and the foot of the mountains is beautifully bedecked in red and green by all sorts of plants and flowers. The clouds and mist shrouding the mountains are constantly changing in their magical shapes, particularly so in summer and autumn. After a rain shower, there will appear a milky band of clouds twining around the mountains, distinctly dividing them into two parts at the middle, hence the figurative description "clouds in the shape of a jade belt". This spectacular scene is in fact a result of the convergence at the waist of the mountains of the water vapour rising from Erhai

Lake and the cold air coming down from the top of the mountains. If you come here on a fine winter day, then you will find white clouds floating around the summit of Yuju Peak against a vast blue sky.

Heavily forested by as many as more than 3,000 varieties of trees and plants, the Diancang Mountains are one of the richest resources of vegetation in China and hence a big producer of timber and medicinal materials, some of the latter coming from rare species. Besides, it is also the source of the world famous Dali marble.

Erhai Lake

Located at the east foot of the Diancang Mountains two kilometres east to the City of Dali, the Erhai Lake is a highland lake, formed by the subsidence of a fault. At an altitude of 1,980 metres above sea level and with a long and narrow shape, this lake extends 40 kilometres from Eryuan in the north to Dali in the south. Its width ranges from five to eight kilometres. As it is shaped very much like a human ear, it has been thus dubbed Erhai, which literally means "ear" and "sea" respectively in Chinese. With a total area covering 251 square kilometres and an average depth of 10.5 metres the Erhai Lake is the second largest freshwater lake in Yunnan behind Dianchi Lake.

In the lake there are three islands, Jinsuo Island, Chiwen Island and Yuji Island; and near the shore of the lake there are four sandbars, Chishabi Sandbar, Daxian Sandbar, Yuanyang Sandbar and Malian Sandbar. The lake shore has nine big bends. Hence the lake is often described as "a lake with three islands, four sandbars and nine bends".

The three islands in the lake are famous both for their beautiful natural scenery and their historical and cultural attractions. Measuring 800 metres from north to south and more than 100 metres from west to east, Jinsuo Island in the eastern part of the lake is the biggest of the three. With the terrain low

in the middle and relatively high in the north and south, this island resembles a shuttle for weaving. Hence the name of Jinsuo Island, which means in Chinese "gold shuttle island". In ancient times, the king of Nanzhao Kingdom once built a summer palace on the island and its ruins can still be found here. Ten kilometres to the north of Jinsuo Island lies Yuji Island, which is formed by a huge limestone rock formation covering some seventy square metres. On Yuji Island there is a seven-metre tall, two-storey and square shaped Guanyin Pavilion, which is also known as Minor Putuo Temple. Nearby Chiwen Island in the northeast of the lake is in fact a limestone peninsula with criss-crossing caves and numerous limestone stalactites. A variety of species of trees and plants are also abundant here. Framing the fishing villages inhabited by the Bai people, they form a very charming scene. While the Diancang Mountains near the lake are famous for their scenic views as well as the beautiful and finely-textured marble, the Erhai Lake boasts a rich resource of fish.

Erhai Park

On the south shore of Erhai Lake, the Erhai Park covers a total space of 106 hectares and was built by cutting into Mount Tuanshan, which is two kilometres distant from Dali.

Extending from east to west, Mount Tuanshan has a total length of over 3,000 metres, with its highest peak rising 2,049 metres above sea level. In ancient times, the surface of the Erhai Lake was much higher than it is today and Mount Tuanshan used to be one of the islands in the lake. Seen by some to be shaped very much like a dragon relaxing in a sea, the mountain was then called Xilong Mountain, which means "a dragon in relaxation". Since 1976 when the mountain was formed into the Erhai Park, it has been afforested with numerous trees and plants. A staircase of 240 steps has been built on the side of the mountain facing the lake and on

he top of the mountain, a number of pavilions and covered corridors, a tower for viewing the lake and a zoo have also been built. Standing on the top of the mountain, visitors can have a panoramic view of the picturesque landscapes of both the Diancang Mountains and the Erhai Lake.

The Butterfly Spring

The Butterfly Spring with a pond built of marble is located twenty kilometres to the north of Dali, at the foot of Yunlong Peak in the Diancang Mountains. Near the spring there is a marble archway to serve as an entrance and around the spring there is a multi-storey pavilion named Butterfly Pavilion in ancient style. There are also some flower beds and one-storey pavilions which are all gracefully designed and decorated.

Beside the spring, there is a big tree more than 500 years old. When the tree comes into blossom in March and April, it appears to be covered by countless colourful butterflies, hence the name Butterfly Tree. The blossoms not only radiate a pleasant fragrance but also secrete a kind of mucilage particularly tasty to butterflies. In addition, the temperate climate and the luxuriant vegetation around also contribute to making this area an ideal habitat for butterflies. There are more than twenty species of butterflies here and the population numbers thousands. Flying in close formation in a single line, they form many "colour ribbons" and some of the "colour ribbons" would even stretch from the tree to the surface of the lake, providing a dazzlingly beautiful scene. At the same time, there are also numerous colourful butterflies flying amidst the nearby woods. This gathering of butterflies during this particular season is known to the local people as the grand meeting of butterflies.

A legend of the Bai people has it that the Butterfly Spring was originally named Bottomless Pool. A young man by the name of Xialang and a young girl by the name of Wengu fell in love with each other. But they were forced to jump into the pool by an inflexible feudal lord named Yu and were thus drowned. Some time later, a pair of beautiful butterflies flew out of the pool believed to be their reincarnation. After that, the pool came to be known as Butterfly Spring. As the young man and the young girl in the legend died on the fifteenth day of the fourth lunar month, this date became the Shangdie Festival, which literally translated means a particular festival for enjoying the beauty of butterflies. Every year on this day, many young men and young girls of the Bai people will come from various places dressed in their holiday best and gather round the spring, singing, dancing, and enjoying the beauty of the butterflies. Very often, they will also sing improvised love songs to express their love and seek would-be sweethearts.

The Three Pagodas of Chongsheng Temple

Built in the period of 824-839, the three pagodas stand at the foot of Yingle Peak of the Diancang Mountains, in front of the locality where Chongsheng Temple used to be. Originally the temple was a magnificent edifice. Now the temple is no longer in existence, but the three pagodas remain there to form a triangular shape, with the bigger Qianxun Pagoda in the middle and the two smaller ones at the two sides of it. Qianxun Pagoda, constructed with bricks on a square base with 16 storeys, rises to a height of 69.13 metres. Each storey of the pagoda has a shrine and each shrine

contains a statue of a Buddha carved out of Dali marble. This pagoda is hollow inside but the visitors can climb along a staircase up to the top storey and enjoy a panoramic view of the Diancang Mountains and the Erhai Lake. The two smaller North and South Pagodas, white in colour, are built on an octagonal ground plan and are 42.19 metres in height. They both have ten storeys and each storey is decked with Buddha statues and richly ornamented with designs of lotuses, auspicious clouds and vases. When Qianxun Pagoda was renovated in 1979, more than 400 cultural relics were discovered in a bronze shaft at the top and also at the base of the pagoda.

The Remains of Taihe City

The remains of Taihe City, which was built around 713 to 756 in the Tang Dynasty and used to be the capital of Nanzhao Kingdom, lie on a mountain slope, southwest to Taihe Village and 7.5 kilometres south of Dali. The extant ruins mainly consist of two walls of the ancient city, the southern wall and the northern wall. The southern wall is about 1.5 kilometres long and stretches eastward from the foot of the Wuzhi Mountain, a branch of the Diancang Mountains, to the side of the Erhai Lake. The northern wall is about two kilometres long and stretches eastward from the foot of Foding Peak to the side of the Erhai Lake. Between the two walls is where Taihe City was once located. Some additional ruins of an inner city, named Jingang City, within this ancient city can still be found here. The Jingang City was also known as the Summer Palace of the king of Nanzhao. A stone tablet erected in 766 also still stands at Taihe. This tablet, three metres tall, 2.3 metres wide and 0.6 metre thick, is inscribed with a record of the



The Butterfly Spring



The Three Pagodas of Chongsheng Temple

early history of Nanzhao Kingdom and its relation with the Tang Dynasty. This tablet is the largest of its kind found in Yunnan and is considered a very valuable relic for the study of the history of Nanzhao Kingdom.

The Snake Bone Pagoda

The Snake Bone Pagoda, otherwise known as Pagoda of Fotu Temple, is located beside Yangpi Village, in Dali's northern Suburb at the foot of Xieyang Peak in the Diancang Mountains. Built with square bricks 39 metres tall with 13 storeys with a gourd-like bronze top, this pagoda somewhat resembles Qianxun pagoda and was built a little later.

There are many legends associated with this pagoda. The most beautiful and appealing is one about how a heroic man by the name of Duan Chicheng killed a python. According to this widely spread tale, there once was a Fotu Temple at the foot of Ma'er Peak. In the Erhai Lake near the temple there was a python transformed into a demon with a lion head and a dragon body which often wreaked havoc and ate people and cattle as well. Then a stone-mason named Duan Chicheng bravely stepped out and declared that he would kill the python for his people. Then, taking several swords with him, he dived into the lake. As the python opened its mouth to inhale air, he quickly jumped through the mouth into its body and then kept on hacking and chopping its insides with the swords. The python was killed but Duan Chicheng also died a heroic death. To commemorate his heroic deed, the local people burned the body of the python into ashes and then built a pagoda with bricks made of a mixture of clay and the ashes of the python. This is why this pagoda is called the Snake Bone Pagoda.

Third Moon Street

Third Moon or Third Month Street refers both to a business street lying outside the West Gate of Dali City and the fair which occurs on the street during the week starting

from the fourteenth day of the third lunar month every year. Every year at this time there will appear here arrays of tents and canopies selling all sorts of commodities, which will attract throngs of people of various nationalities from neighbouring provinces. The Third Moon Street Fair consists of five sections – a market of articles for everyday use, a livestock market, a market for medical materials, a general goods market, and the horse racing ground. The market of articles for everyday use consists of more than ten long passageways which are lined on each side by shops and stalls close together. To the west of the street, the livestock market is a great attraction to farmers who are interested in selling and buying cattle. The market of medical materials is the local collecting and distributing centre of traditional Chinese medicinal herbs, a place always pervaded by the fragrance of these medicines. To the north of the street is the racing ground where peoples of Bai, Yi, Tibetan, Hui and Miao minority nationalities often organize horse races. During the fair, there are also many recreational and sports activities going on in the cultural palaces and

gymnasiums in the City of Dali. When night falls, the city will become aglow with numerous coloured lanterns and music will resound through the whole night. Therefore, the Third Moon Street Fair is not only a means for exchanging goods and commodities but also a grand occasion for cultural exchanges.

Legend has it that the fair of Third Moon Street originated in the time of the Nanzhao Kingdom. At that time Guanyin would come to Dali on the fifteenth day of the third lunar month every year to preach Buddhism and devotees of Buddhism would gather here to pray and worship. They would also put up canopies and offer sacrifices of vegetarian food. Third Moon Street hence is also known as Jiyin Street, a street for worshipping Guanyin. Originally, this day was only a religious festival for the Bai people. With the passage of time and the integration of the economy, it has now gradually become a festival for many nationalities in the south-western part of China.

Translated by Nie Zhenxiang

Photos by Chen Keqin



Third Moon Street



A Glimpse of the Border Town of Hekou

From Kunming, capital of Yunnan Province, in Southwest China, I went south by the narrow-gauge railway and after 24 hours' ride arrived at Hekou, a strategic town on the Sino-Vietnamese border.

Less than a hundred metres from the railway station in Hekou, a broken railway bridge lying slantingly in the Nanxi River appeared before my eyes. Construction crews from both sides of the border were busy repairing the bridge. Since the bridge piers on China's side are undamaged, the section of the bridge here has been renovated, and will be reopened to traffic very soon. People then will be able to travel from Kunming to Vietnam as they could earlier in this century.

Beneath the bridge, about a dozen motorboats shuttled across the river. Border residents from the Vietnamese side unloaded bananas, wild beasts, empty beer bottles and scrap iron and copper from the boats and, before long, loaded the same boats with reinforcing bars, cement, beer and daily necessities.

On the bank of the Yuanjiang River intersecting the boundary a border market has been recently inaugurated. The place began to bustle just past nine o'clock in the morning. Displayed on the chains of temporary stands built with bamboo sticks originally used for fences and asbestos shingles were American cigarettes, Russian ovens, Thai sleepers, Japanese glutamate, French cosmetics, German motorcycle spare parts, Vietnamese handicrafts and native produce, as well as Chinese commodities. Of these the most interesting were hammocks from Vietnam. Mostly woven with hemp rope these hanging beds, which cost two to four yuan a piece, can be easily tied on tree trunks or poles. Some Vietnamese sellers simply bargained with Chinese buyers in the hammocks, speaking broken Chinese. Others resorted to making themselves understood with the help of gestures. Both Chinese Renminbi and Vietnamese Dong are negotiable currencies here. The rate of exchange is one yuan for 1,500 to 2,000

Dong. Chinese currency is comparatively favourably valued while Vietnamese Dong is usually kept by visitors as souvenirs.

According to an administrator in Hekou, there are only 6,000 inhabitants in the town, but over 1,000 Vietnamese border people cross the river to do business here every day. The little town appears to have a market fair every day. In addition to the businessmen and travellers from the interior provinces, the hotels and guesthouses, big and small, are always full house, suggesting a scene of prosperity. The street, less than 500 metres long, is flanked by shops, karaoke halls, beauty salons, beancurd stalls and Vietnamese snack stands.

At night, the town was deceptively quiet with neon lights shimmering here and there. Suddenly strains of dance music filled the air, and Hekou seemed to be stirring to life once again. 

Translated by K. V. Ku

He Chunlei

Jiegao Market at Wanding on the Sino-Burmese Border

Early every day before the morning mist has lifted, many Burmese people carrying loads or baskets in their hands or on shoulder poles cross the boundary at Wanding Bridge to the Chinese border town Wanding, joining the crowds of the local Chinese border residents. At the Jiegao Market, adjoining stands are occupied by sellers of different nationalities. Mostly old acquaintances, they engage in small talk while conducting business. The market place is permeated with an atmosphere of harmony and friendship.

Known by the locals as an "enclave" and covering an area of four square kilometres, Jiegao is the only piece of Chinese territory on the southern bank of the Ruili River with its east, west and south sides bordering Burmese territory. A vast freight yard has been built here, in which three to four hundred trucks can park at one time. The unloaded goods piled in the yard include timber and rattan from Burma. About eight hundred trucks laden with cotton yarns and cloth run in and out of this place every day. Businessmen coming and going total about 1,000 people per day.

Four years ago, a narrow road here was razed and a 500-metre-long street was built

to serve as a market place for the peoples of the two countries. Today this street has become a veritable international market with 700 shops, of which 380 belong to Burmese traders. One can find boutiques selling fashion clothing from Thailand, shops dealing in the renowned precious teak wood sculptures and handicrafts from Rangoon, grocery stores supplying Burmese rice, seafood and other agricultural products, as well as fast food restaurants offering Pakistani food and dishes, hair dressers' and beauty salons. In between, there are stands owned by Burmese pedlars, and individual businessmen from the Chinese interior. They display their goods on a wooden board, a portable single bed, a table or even a plastic cloth spread on the ground.

Some Burmese pedlars simply carry a small bag on their shoulder, hawking their exquisite yet inexpensive handicrafts through the streams of market goers. Statistics reveal that there are no less than 9,000 people entering and departing Ruili's port every day, excluding those border people who commute across the border and about 5,000 Burmese traders who stay at Ruili for one or more nights. To a small town like Ruili which has only 12,000 inhabitants, these figures

suggest that at any one time, more than one out of three people may be from Burma.

A great variety of commodities are available at the Jiegao Market. They include Chinese fashions, dress materials, colour TV sets, hi-fi's and articles of everyday use, Burmese foodstuffs and handicrafts, Japanese crochet hooks, knitting needles and glutamate, Thai cosmetics and jewellery, British knitting wool, Australian lighters and more. According to the locals, the cross-border economy helps supply each nationality's needs, which is the reason for the thriving cross-border trade. As early as the fourth century B.C., a trade route from China's Yunnan to South and Southeast Asia was opened. This ancient route has been the conduit for the border people in the exchange of daily necessities.

In recent years, authorities in Yunnan have proposed to reopen the "Silk Road of the South" and have started building bridges and roads, developing the energy resources and communication facilities so as to create a sound infrastructure for the increased development of cross-border trade. 

Translated by K. V. Ku

Traditional Sports of Chinese Minorities

Dragon Boat Race

Dragon Boat racing has a long history. Boat racing was depicted in the rock paintings on Huashan (Flower Mountain) in southern Guangxi more than 2,000 years ago. The painting here portrays three racing boats, each carrying three to four persons, cheered by spectators, a realistic picture of boat racing in Guangxi's Zuojiang River valley in the pre-Qin historical period. Bronze drums of Lingnan made in the early period of the Western Han Dynasty (206 B.C.-A.D. 24) also bear the motifs of boat racing competitions.

The Dragon Boat Race has become a popular sporting event of the Zhuang, Han, Miao, Dong, Dai, Bai and Tujia nationalities in China and is generally held on festive occasions. Many nationalities have legends about the origin of the Dragon Boat Race. A legend of the Miao nationality goes that in ancient times a Miao hero named Jiubao plunged into the river and burned a wicked dragon with divine fire, thus wiping out a major scourge of the people. To commemorate the hero, the Miao people held a boat race on the Qingshui River, where he supposedly killed the wicked dragon. Since then, the twenty-fourth day of the fifth month in the lunar calendar has become the Dragon Boat Race Festival of the Miao people living in Taijiang, Kaili and Shibing of Guizhou Province. The festival lasts four days. The Dragon Boat of the Miao people measures about 2.3 metres long and one metre wide, made of three straight and thick trough-shaped planks bound together. On either side of the boat is a pontoon. A multi-coloured dragon head is installed at the bow while the stern is adorned with a colourful phoenix tail. On each Dragon Boat are a drummer, a gong player and twenty rowers. At the crack of a gunshot, the Dragon Boats race ahead amidst rousing cheers from spectators on both banks, an exciting spectacle indeed!

The Dragon Boat Race of the Dong people which falls on the seventeenth day of the fifth lunar month is said to commemorate the sword-honing day of Lord Guan Yu, a general of the State of Shu who lived during the Three Kingdoms period (220-280), in what is now Shanxi, and who has been venerated as the god of war.

The dragon heads and phoenix tails decorating the Dai people's Dragon Boats are of various sizes and lengths. According to

the colour of the dragon heads and the rowers' turbans and clothes, the Dragon Boats are divided into black, yellow, white, blue and red teams. Each boat carries 26 to 28 persons. The Dragon Boat Race of the Dai people is held on the Water Splashing Festival on the twenty-fourth day of the sixth lunar month (usually in July) every year. Each boat sits 60 to 70 rowers under the command of a gong-playing coxswain. The organization and rules of the Dragon Boat Races of various nationalities are different. However, the bows of all the Dragon Boats are decked out like a dragon and the boat which reaches the finish line first is the winner.

Pearl Ball

Pearl ball is a traditional sport item of the Manchu people. During the reign of Qianlong (1736-1795) it was already played on a broad scale. It originates from the old practice of pearl-picking. As early as in the period of Nurhachi, Emperor Taizu (1559-1626) of the Qing Dynasty, young Manchus living in Northeast China often played this ball-throwing game to celebrate a good harvest of pearls. They used a ball made of strips of silk to symbolize a big pearl and competed in throwing it into a fish basket. Those who hit the target could expect to have success in gathering pearls. The "pearls" were protected by deified shells. Thus, a ball game with attack and defence came into existence.

The pearl ball game resembles basketball and handball games of modern sports. As the net is mobile, the competition is keener. The players are required to run, jump and throw continuously and coordinate well with team-mates. At the same time they must follow closely ball movement and the changing position of opponents. The pearl ball game can be easily popularized because it is not restricted by age, sex, site and apparatus.

Shooting Crossbows

A popular opinion that one cannot be considered a man if he is incapable of drawing a bow is still alive to this day among the Yaos and Miaos from Guizhou and Guangxi in Southwest China. In addition to the Yaos and Miaos, the Lisus, Nus, Yis and other minority peoples still use crossbows for hunting. Thus, the crossbow plays an important role in the daily life of national minorities in Southwest China's mountainous areas.



The crossbow probably originates from the hunting of ancient people and its application by mankind has a long history. Since it requires a fair degree of strength to draw a crossbow, it once was exclusively used by men. Crossbows can also be used as an ornament and a token of love.

The distance between archer and target for contests in crossbow-shooting is twenty metres for men and ten metres for women. The use of additional articles is not allowed. Every contestant is required to shoot ten arrows in both standing and kneeling positions.

Wushu or Martial Arts

As the quintessence of Chinese culture, the practice of Wushu or martial arts, is also widespread among the national minorities. This has given rise to traditional Wushu routines of these minority peoples combining national and local character.

Martial arts are a variety of fighting techniques involving both attack and defensive sequences comprising kicking, beating, wrestling, seizing, attacking and punching. It has evolved according to the practices of physical exercises. They stressed discipline and the unity of body and spirit and clear rhythm of motion. According to their movements they can be classified into Chinese boxing, apparatus control, paired practice and collective demonstration and techniques of offence and defence.

Swing

The swing is a favourite traditional sport item of many minority peoples in China. It has many kinds. The Koreans and Manchus in Northeast China like to play on swings made up of two ropes fastened to trees or wooden frames. The Achangs and Miaos play on swings which look like weaving machines. Four to eight persons play on one such swing at the same time. The swings of Hanis, Bouyeis and Mulaos look like seesaws which can move up and down and can also rotate horizontally like a merry-go-round.

the Tus, however, are fond of swings made from the wheels of big carts.

Women seem to particularly enjoy playing with swings. Dressed in bright and colourful costumes, women swinging to and fro to the accompaniment of light and melodious music look like fairies. The whole scene resembles a fantasy land.

Horse Races

Horse racing is a traditional sport event which is common anywhere where horses are raised, be it the vast grasslands in the north or the fertile valleys in the south. It is particularly popular in Inner Mongolia, Xinjiang, Tibet, Qinghai, Gansu, Yunnan, Guizhou and Sichuan, although it may vary in form according to different customs and habits. Beside racing for speed, some nationalities compete in equestrian acrobatic skills. For instance, Tibetans do arrow shooting or pick up *hatas* (a length of ceremonial silk) from the ground while racing. Mongolians waved flags or present cups of wine on horseback.

Grabbing Huapao or Fired Iron Ring

The third day of the third lunar month is the Huapao Festival of the Dong nationality. As a recreational and athletic activity rich in folk flavour, this game has a history of more than 500 years. Simply speaking, it is played as follows: put an iron ring in a cannon and shoot it into the air. When it descends, people rush up to snatch it. The team with the player who grabs the iron ring and carries it to a designated place is the winner. Three gunshots are fired. Each team is comprised of ten persons. When a player catches a ring, his team tries every means including relaying, screening the advance, executing fake gestures to puzzle opponents and running to carry the ring through the opponent's defended area and put it into a floral basket. Members of the other team strive to intercept the ring holder or link up their arms to check his advance. When the ring holder crosses the line, enters the opponents' territory and throws the ring into a floral basket, he scores one point. Then, another gunshot is fired. The team who scores more wins. One game lasts 40 minutes and includes a first and second half and resembles American football, in terms of tactics employed by the players.



Nationality Style Wrestling

Ge: Yi Wrestling

Ge or Yi-style wrestling is the most favourite sports item of the Yi people and is featured at the traditional Torch Festival of the Yi people. The Yis engage in Ge to entertain the gods and pray for their blessings. Ge is very popular in areas inhabited by the Yi nationality and those who are good at it receive great respect. The main moves of Ge wrestling are snatching the opponent's waist or clutching one of his legs, throwing him over one's back or tumbling him down by gripping his arm and thrusting it between his legs until the opponent's shoulder touches the ground. It is actually a style of wrestling involving stances on the feet and on the knees. It is very much like international free-style wrestling, only it has no weight classes or time limit.

The Yi wrestlers in Sichuan's Liangshan Mountains first clasp each other's waist, then use the strength of the shoulders, arms and waist trying to tumble down the opponent.

A legend about the origin of Ge goes that in ancient times, there was a Yi family named Mozao. The family had three brothers who lived by herding cows and sheep. They worked all day without any entertainment. One day they saw the cows and sheep fighting one another. It was quite an amusing sight and they followed suit. Wrestling brought them joy and prosperity to their herds. When the animals of other families fell ill or died, theirs became ever more thriving. So all the other families followed their example and went in for wrestling. Ge soon spread widely in the Yi areas. Today it is still practised by the young Yi people at the wedding ceremony.

Boke: Mongolian Wrestling

Boke is a major event of the Mongolian people's Nadam Fair which has a history of more than 700 years and plays an important role in the Mongolian people's life. Accomplished and prestigious wrestlers who can no longer take part in competitions because of old age are awarded the glorious

title "Darhan" which is a lifelong honour.

Wrestlers' costumes are called "Dandage" in Mongolian. The upper part of the costume is a tight, short-sleeved vest made of cowhide or canvas, studded with copper nails on its fringes. The waist is wrapped up with a scarf. The lower parts of the wrestler's costume are a pair of big, loose trousers and a pair of Mongolian boots. Around the neck are colourful silk ribbons. Before they come to the arena the Mongolian wrestlers habitually sing the songs of wrestling or recite prayers.

Beiga: Tibetan Wrestling

Beiga is different from Boke. In Beiga or Tibetan wrestling, the grapplers seize each other's girding and use the strength of their arms and shoulders only to lift and tumble down their opponent. They are not allowed to use their feet. The contestant is defeated if any body part above his knee touches the ground.

Banjiao: Manchu and Hui Wrestling

The Qing regime made *Banjiao* or Manchu and Hui style wrestling part of the required military training for the Eight Banners of the army. *Banjiao* also became popular among the people and continues so even today. The participants wear only a jacket and a pair of short boots. The arena is covered with a carpet. To get ready the grapplers stand solidly with legs apart, their arms moving crosswise from the opponent's shoulder to his waist and clasping the waist tightly. When the contest begins, the wrestlers employ movements of throwing, stumbling and shouldering-up to topple their opponent.

Qielixi: Uygur Wrestling

The rules of *Qielixi* or Uygur-style wrestling are quite simple. When the competition begins, the two wrestlers grasp each other's waist, then use the movements of heaving, tripping and stumbling to throw down the opponent. One is defeated if his shoulder blade, his side or buttock touches the ground. ☞

Translated by Anne Yan

Photos by Chan Yat Nin

Flights to and from Kunming

Route	Days of Week	Dep.	Arr.	Flight No.
Beijing — Kunming	3	07:40	10:50	CA1401
	4	10:10	13:20	SZ4172
	6	16:35	19:50	SZ4182
	4 6	07:40	10:50	CA1403
	1 3 5 7	11:05	14:20	SZ4122
Kunming — Beijing	3	17:10	20:25	CA1402
	4	14:10	17:05	SZ4171
	6	13:00	15:45	SZ4181
	4 6	11:40	14:35	CA1404
	1 3 5 7	07:30	10:15	SZ4121
Chengdu — Kunming	2	14:40	15:50	SZ4474
	4	19:30	20:40	SZ4472
	5	17:35	18:45	SZ4476
	6 7	18:20	19:35	SZ4411
	1 2 3 5	07:10	08:30	SZ4415
Kunming — Chengdu	2	12:40	13:50	SZ4473
	3	21:50	23:00	SZ4418
	4	17:30	18:40	SZ4471
	5	15:35	16:45	SZ4475
	1 2 3 5 6 7	21:20	22:35	SZ4416
Guangzhou — Kunming	3	12:20	14:15	SZ4372
	4	15:00	16:45	SZ4384
	7	18:35	20:25	SZ4388
	7	07:40	10:50	CZ3401
	1 2 3 5 6 7	08:50	10:40	CZ3415
Kunming — Guangzhou	3	09:45	11:30	SZ4371
	4	07:35	09:20	SZ4383
	7	16:00	17:45	SZ4387
	7	11:50	15:00	CZ3402
	1 2 3 5 6 7	17:30	19:20	CZ3416
Guilin — Kunming	1	16:50	18:40	CZ3410
	1 2 3 5 7	15:10	16:50	SZ4341
	7	07:35	09:20	SZ4381
	4 5	20:25	21:40	SZ4582
	7	19:15	20:30	SZ4350
Kunming — Guilin	1	14:45	16:00	SZ4394
	2	07:50	09:20	CZ3407
	7	13:00	14:20	SZ4581
	7	17:10	18:25	SZ4349
	4 5	12:40	13:55	SZ4393
Hong Kong — Kunming	1 2 5 6	10:10	11:50	CZ3408
Kunming — Hong Kong	1 2 5 6	13:50	15:50	CZ342
Jinghong — Kunming	1	10:35	12:40	CZ341
	3	17:00	17:55	SZ4452
	4 7	19:05	20:00	SZ4482
Kunming — Jinghong	1	18:50	19:40	SZ4454
	3	15:35	16:30	SZ4451
	4 7	17:45	18:35	SZ4481
Mangshi — Kunming	1	17:25	18:20	SZ4453
	5	14:00	14:55	SZ4456
	7	15:50	16:45	SZ4458
Kunming — Mangshi	1	12:40	13:30	SZ4455
	5	14:25	15:20	SZ4457
	7	19:10	21:00	SZ4396
Shenzhen — Kunming	2	19:00	21:10	SZ4374
	3	10:20	12:10	SZ4390
	4	08:20	10:20	CZ3451
Kunming — Shenzhen	1	16:10	18:10	CZ3459
	3	16:30	18:20	SZ4395
	4	16:10	18:10	SZ4373
Wuhan — Kunming	2	07:45	09:30	SZ4389
	3	11:20	13:20	CZ3452
	6 7	19:00	21:00	CZ3460
Kunming — Wuhan	3 5	07:30	09:30	CZ3443
Bangkok — Kunming	4	10:20	12:25	CZ3444
Kunming — Bangkok	3	09:00	11:55	CZ392
Rangoon — Kunming	3	17:00	18:10	CZ391
Kunming — Rangoon	3	13:00	16:20	CA906
Vientiane — Kunming	7	11:40	12:20	CA905
Kunming — Vientiane	7	13:50	16:10	CZ394
	7	12:10	12:40	CZ393

(Valid Summer-Autumn 1992)

Train Schedules Nanning—Pingxiang

511 O.	Train No. Station	512 O.
09:50	Nanning	14:40
11:32	Fusui	13:03
12:25	Daling	12:22
13:44	Chongzuo	11:24
14:46	Tingliang	10:06
15:26	Ningming	09:26
16:00	Xiashi	08:50
16:50	Pingxiang	08:00

O. — Ordinary passenger train

Train Schedules Guangzhou—Kunming

164/165 F.T.	Train No. Station	166/163 F.T.
09:45	Guangzhou	22:05
12:05	Yingde	19:45
13:40	Shaoguan	18:18
15:26	Pingshi	16:29
16:45	Chenzhou	15:10
19:38	Hengyang	12:23
20:53	Qidong	11:07
21:48	Qiyang	10:29
22:54	Lengshuitan	09:44
—	Dong'an	08:55
01:35	Xing'an	06:28
03:09	Gullin	05:00
06:33	Liuzhou	01:34
08:12	Yishan	23:38
10:21	Liujia	21:48
12:34	Nandan	18:34
18:23	Duyun	13:10
20:11	Guiding	11:08
22:04	Guiyang	09:03
23:57	Anshun	06:39
01:02	Luzhi	05:41
03:10	Lupanshui	03:46
05:59	Xuanwei	01:00
08:00	Qijiang	22:50
11:05	Kunming	19:41

F.T. — Fast through passenger train

Train Schedules Guangzhou—Nanning

36/37 Exp.	32/33 Exp.	Train No. Station	31/34 Exp.	35/38 Exp.
18:25	18:25	Guangzhou	08:00	08:00
22:02	22:02	Shaoguan	04:37	04:37
00:45	00:45	Chenzhou	01:49	01:49
03:31	03:31	Hengyang	23:11	23:11
06:20	06:20	Lengshuitan	20:22	20:22
10:19	10:19	Gullin North	16:54	16:54
10:40	10:40	Gullin	16:35	16:35
—	13:35	Liuzhou	13:32	—
—	18:00	Nanning	09:04	—

Exp. — Express

N.B. All trains depart and arrive every two days.

Train Schedules Kunming North—Kaiyuan—Hekou

501 O.	313 O.	311 O.	Train No. Station	312 O.	314 O.	502 O.
08:40	13:20	22:55	Kunming North	05:40	06:50	17:40
11:28	15:40	01:24	Yiliang	03:19	04:15	14:43
12:00	—	—	Goujiejie	—	—	13:55
15:18	18:48	04:49	Panxi	23:32	00:51	10:52
17:52	21:30	07:12	Kaiyuan	20:55	22:30	08:10
—	06:55	—	Hekou	—	13:10	—

Flights to and from Beihai in Guangxi

Route	Days of Week	Dep.	Arr.	Flight No.
Guangzhou — Beihai	3 7	08:05	09:05	CZ3335
Beihai — Guangzhou	3 7	09:50	10:50	CZ3336
Shenzhen — Beihai	1 6	08:15	09:20	CZ3951
Beihai — Shenzhen	1 6	10:10	11:20	CZ3952

(Valid Summer-Autumn 1992)

Flights to and from Nanning in Guangxi

Route	Days of Week	Dep.	Arr.	Flight No.
Beijing — Nanning	1 3 6	08:05	11:10	CA1315
Nanning — Beijing	1 3 6	12:10	15:10	CA1316
Chengdu — Nanning	4	14:55	16:30	SZ4327
Nanning — Chengdu	4	17:20	19:05	SZ4328
Guangzhou — Nanning	5 7	07:00	08:00	CZ3925
		07:40	08:40	CZ3401
	1 3	07:00	08:00	CZ3907
	2 5	14:30	15:30	CZ3307
	1 2 3 4 6	19:20	20:20	CZ3327
Nanning — Guangzhou	5 7	16:00	17:00	CZ3926
		14:00	15:00	CZ3402
	1 3	09:00	10:00	CZ3908
	2 5	20:10	21:10	CZ3308
	1 2 3 4 6	21:20	22:20	CZ3328
Kunming — Nanning	7	11:50	13:00	CZ3402
Nanning — Kunming	7	09:40	10:50	CZ3401
Shanghai — Nanning	5	12:30	15:10	CZ3512
Nanning — Shanghai	5	08:50	11:30	CZ3511
Shenzhen — Nanning	4	13:45	14:50	CZ3961
Nanning — Shenzhen	4	15:40	16:45	CZ3962
Hong Kong — Nanning	2 5	18:30	19:30	CZ3090
Nanning — Hong Kong	2 5	16:30	17:30	CZ3089

(Valid Summer-Autumn 1992)

Bus Service from Kunming / Jinghong / Luxi / Dali in Yunnan Province

Route		Departure	Distance (km)	Main Station(s)
From	To			
Kunming	Ruili	07:30	903	Liufeng, Qinghuadong, Mangshi
	Luxi (Mangshi)	07:30	789	Liufeng, Qinghuadong, Baoshan
	Dali	07:30	413	Chuxiong
	Jinghong	07:30	742	Yuxi, Simao
	Mengla	07:30	863	Yuxi, Simao, Jinghong
Jinghong	Kunming	07:30	740	Simao, Yuxi
	Simao	08:00/14:30	163	Dadugang
	Dali	07:30	756	—
	Mengzhe	07:30/08:30/09:30	76	Menghai
	Mengman	07:30	214	Menglun
	Daluo	07:30	109	—
	Mengla	08:00	193	Menglun
	Menghun	08:30	78	Menghai
	Menghai	09:00	53	—
	Kunming	07:00	792	Baoshan, Qinghuadong
Luxi (Mangshi)	Dali	07:30	394	Baoshan
	Baoshan	07:30	196	—
	Tengchong	08:00	115	Menglun
Dali	Simao	07:20	599	Baohua, Zhenyuan, Pu'er
	Ruili	07:30	506	Yongping
	Luxi (Mangshi)	07:30	391	Yongping
	Kunming	07:30 (24 runs)	400	Chuxiong

Guangxi's Cities and Counties Open to Foreign Tourists

Beihai	北海市	Luchuan C	陸川縣
Beiliu C	北流縣	Nanning	南寧市
Binyang C	賓陽縣	Qinzhou	欽州市
Guilin	桂林市	Rongshui	融水苗族自治縣
Guiping C	桂平縣	Miao AC	自治縣
Guigang	貴港市	Rongxian C	容縣
Hepu C	合浦縣	Sanjiang	三江侗族自治縣
Jinxiu Yao	金秀瑤族自治縣	Dong AC	自治縣
AC	自治縣	Wuzhou	梧州市
Lingshan C	靈山縣	Xing'an C	興安縣
Liuzhou	柳州市	Yulin	玉林市
Long'an C	隆安縣		
Longsheng	龍勝各族自治縣	Note:	
Various	自治縣	C: County	
Nationalities AC		AC: Autonomous County	

Yunnan's Cities and Counties Open to Foreign Tourists

Baoshan	保山市	Mojiang Hani	墨江哈尼族自治县
Binchuan C	賓川縣	AC	南華縣
Chengjiang C	澄江縣	Nanhua C	南華縣
Chuxiong	楚雄市	Pu'er Hani	普洱哈尼族彝族自治县
Dali	大理市	& Yi AC	彝族自治县
Dayao C	大姚縣	Qujing	曲靖市
Eryuan C	洱源縣	Ruili C	瑞麗縣
Fuyuan C	富源縣	Shizong C	師宗縣
Gejiu	箇舊市	Simao C	思茅縣
Jianchuan C	劍川縣	Tengchong C	騰衝縣
Jianshui C	建水縣	Tonghai C	通海縣
Jiangchuan C	江川縣	Wanding	畹町市
Jinggu Dai & Yi AC	景谷傣族彝族自治县	Weishan Yi	巍山彝族回族自治县
Jinghong C	景洪縣	& Hui AC	族自治縣
Kaiyuan	開遠市	Wuding C	武定縣
Kunming	昆明市	Xuanwei C	宣威縣
Lijiang Naxi	麗江納西族自治县	Yao'an C	姚安縣
AC	族自治縣	Yongren C	永仁縣
Longling C	龍陵縣	Yongsheng C	永勝縣
Lufeng C	祿豐縣	Yuanjiang	元江哈尼族彝族自治县
Luliang C	陸良縣	Hani, Yi &	族彝族自治县
Luoping C	羅平縣	Dai AC	族自治縣
Luxi C	潞西縣	Yuanmou C	元謀縣
(Mangshi)	(芒市)	Yuxi	玉溪市
Luxi C	瀘西縣	Note:	
(Zhongshu)	(中樞)	C: County	
Menghai C	勐海縣	AC: Autonomous County	
Mile C	彌勒縣	County	

Air Travel News

Beijing-Karachi-Vienna Air China has expanded its air service to Europe with this Boeing 767 flight. Flight Number CA965 departs from Beijing every Friday at 08:05, arrives in Karachi at 12:35, departs from Karachi at 14:20, and finally arrives in Vienna at 19:05. The return journey every Friday, Flight Number CA966, departs from Vienna at 20:45, arrives in Karachi at 06:50 and departs from Karachi at 08:05 before arriving in Beijing at 17:15. All times cited are local. Air China's Booking Office: 601 6667 (international reservation telephone).

Guangzhou-Ho Chi Minh City and **Guangzhou-Hanoi, Vietnam** China Southern Airlines has launched a service linking Ho Chi Minh City and Guangzhou with two flights weekly. The airline has also opened a route connecting Hanoi and Guangzhou.

Tianjin-Fuzhou This 1,622-kilometre-long route takes two hours and twenty minutes for Boeing 737's to travel.

Shanghai-Brussels China Eastern Airlines launched its first European flight service from Shanghai to Brussels, with stops in Beijing and Bahrain, with plans to extend the route to Madrid. This new route should facilitate closer links between the coastal regions of eastern China and Western Europe, as this is Shanghai's first direct air link with Europe. An MD-11 will take up to 340 passengers on the 13,000-kilometre journey in only seventeen hours. The flights leave Shanghai every Wednesday and Saturday and return from Brussels every Thursday and Sunday afternoon.

Hong Kong-Harbin A new air route offered by Air China now connects Harbin, capital of Heilongjiang, with Hong Kong. This four-hour flight leaves weekly on Wednesdays from each destination. Departure from Harbin is at 12:20 with arrival in Hong Kong at 16:30. The flight leaves Hong Kong at 17:30 and reaches Harbin at 21:30.

Major Events in Gansu

The first event has been included on the list of 100 festivals planned as part of the "Visit China '92" tourism industry promotion.

- The Seventh-Month Buddhist Festival at Labrang Lamasery during August includes religious activities and folk customs such as reciting and debating Buddhist scriptures, horseback riding and evening parties on the grassland. The Labrang Lamasery is one of China's six most important religious institutions of the Yellow Sect of Lamaism.

- The "Summer of Dunhuang", a folk art festival which presents arts native to northwestern China, will continue until September. Dunhuang is the site of numerous renowned grottoes containing ancient murals.

First International Antique Auction

In its first international auction, scheduled for October 10-15 in Beijing, more than 2,000 artifacts dating back as far as the Shang Dynasty (c.16th-11th century B.C.) will be available.

The State Relic Appraising Commission and the Beijing Municipal Relic Appraising Commission will appraise all the auctioned artifacts and issue certificates for highly-valued pieces. Foreign purchasers will be allowed to take their purchases out of the country. The 3188 artifacts include ceramics, jewellery, gold, silver and bronze ware, antique watches, snuff bottles, calligraphy, stamps and automobiles.

International Acrobatic Festival in Wuhan

Acrobatic troupes from eleven countries are slated to participate in the festival, scheduled from September 6-12. To accommodate an international standard acrobatic competition, Wuhan, capital of Hubei Province, has constructed an impressive indoor arena and invited ten internationally renowned judges to award prizes. Numerous other events will also be held, including a cross-Yangtse River swimming rally, a commodity fair, science and technology shows. In addition to festival activities, visitors can see exhibitions, Chinese operas, scenic areas and take a cruise upstream on the Yangtse to see the famed Three Gorges.

Turpan Grape Festival

The Third Annual Turpan Grape Festival will be held from August 20 to September 5 in Turpan, Xinjiang Uygur Autonomous Region. Numerous other trade related activities, including trade talks on the introduction of funding, technology and personnel, a securities market and a trade exhibition featuring products manufactured in eleven cities along the Silk Road, will also be featured.

Fifth National Book Fair

This year, the Fifth National Book Fair will be held in Chengdu, Sichuan, in the middle of October. Some 1,000 distributing companies and 1,000 collective book-purchasing units will be on hand, and more than 500 publishing houses and book companies from both China and abroad will be invited. More than 50,000 varieties of books and 7,000 kinds of video and audio tapes will be on display at the fair.

Seven More Places Open to Foreigners

As of June 1, 1992, the following areas have been opened to foreign visitors possessing valid visas or residence permits. These are listed as follows:

Sichuan: Shizhu Tujia Autonomous County, Yibin County, Nanxi County, Nanchong County, Guang'an County and Langzhong City;

Inner Mongolia: Wuhai City.

These seven newly opened areas brings the total of counties now open to foreign tourists to a total of 754.

Yunshui Grottoes Reopen

Located on Shangfang Mountain near Beijing, the Yunshui Grottoes in Fangshan County have three sections and feature unusual karst formations, tranquil streams and magnificent Buddha statues. One section is highlighted by a white rock pillar some 37 metres tall which is believed to be the tallest of its kind in Asia. Closed to the public after renovations lasting a year, modern sound equipment and lighting have been installed to enhance the mysterious atmosphere in the caves.

The first property development enterprise for foreigners in Beijing

The first property development enterprise for foreigners in Beijing. Beijing North Star Real Estate Corporation.

The corporation now offers the Overseas Chinese Apartments and Beijing Hui Yuan Apartments located in the XI Asian Games Athlete Village for sale.

* Beautiful environment and convenient location: The apartments are just 9 km from Tian An Men Square, 20 km from the capital's airport and have such facilities as shopping centre, restaurant, parking lot, bank, recreational palace and office building.

* Residential and Business Apartments.

* Health centre, beauty salon. Karaoke and indoor all-weather swimming pool are also available.

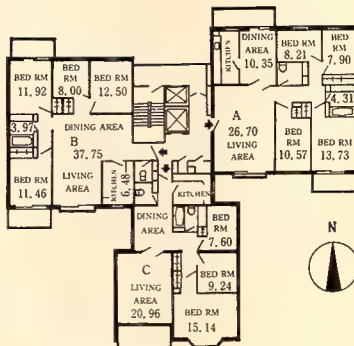
* Round-the-clock hot water and security service are offered.

* Ownership can be inherited, transferred, rented and mortgaged.

* The Trust and Consultant Corporation of the China Bank and Hongkong Commercial Bank can offer mortgage loans up to 70% of the total house value and on repayment terms of up to ten years.

Basic Price: US\$156,000 per suite.

Floor Area: From 125 square meters (3 bedrooms and 2 living rooms) to 203 square meters (4 bedrooms and 2 living rooms). Various types of flat are available.



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NORTHWESTERN SICHUAN

In our next issue, CHINA TOURISM brings you to rustic northwestern Sichuan, an area characterized by

scenic variety at a high altitude. At Aba Tibetan and Qiang Autonomous Prefecture you will see grasslands, forests and lakes in a pristine state and travel through the Minjiang Canyon, one of China's most remote areas. We visit the Songpan Grassland in summer when it springs to life with brilliantly coloured flowers and people merrily celebrating festivals. You will enjoy winter scenery at China's "land of lakes" at Jiuzhaigou and Huanglong. You will also observe traditional Tibetan medical practices on the grassland.



- A Summer Visit to the Songpan Grassland
- Jiuzhaigou and Huanglong in Winter
- Travelling Through the Minjiang Canyon
- Traditional Tibetan Medical Practices

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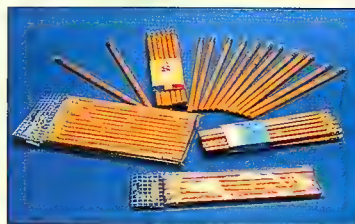
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"DRAGON-FLY" Brand Rubber Rain Boots

Transcending the boundaries of time and space, "DRAGON-FLY" Brand rubber rain boots are newly designed shoes. They are made of high quality rubber and have a long history of being specially made from the most advanced technology. Most of the boots have a universal rubber sole with a special design of grooves, which can provide excellent traction for the wearer and prevent slipping. The boots are made of high quality rubber and are very durable.

Please enjoy the "DRAGON-FLY" rubber rain boots and have fun of a happy life.



ART. NO.	SPECIFICATION	PACKING (PAIR)	G.W. (KGS)	N.W. (KGS)	MST (CM)
3802 HIP WADER	38-34	6	23	21	66 x 49 x 22
3801 CHEST WADER	38-48	6	28	26	68 x 49 x 26
IP05 RUBBER BOOTS	22-26	10	9	8	41 x 21 x 36
	27-30	10	10	9	43 x 24 x 42
	31-35	10	11	10	48 x 27 x 49
IP04 RUBBER BOOTS	22-26	10	9	8	41 x 21 x 36
	27-30	10	10	9	43 x 24 x 42
	31-35	10	11	10	48 x 27 x 49
IP02	22-26	10	9	8	41 x 21 x 36
	27-30	10	10	9	43 x 24 x 42
	31-35	10	11	10	48 x 27 x 49
3401-1 3401-2 LABOUR PROTECTIVE BOOTS	38-46	6	13	12	58 x 32 x 31
3402 OVERBOOTS	38-46	6	13	12	58 x 32 x 31
IP10 RUBBER BOOTS	26-33	12	12	11	48 x 23 x 48
	34-38	12	13	12	49 x 25 x 57
	39-42	12	14	13	52 x 29 x 58
	43-46	12	15	14	56 x 33 x 59
3901 INDUSTRIAL BOOTS	38-46	6	13	12	58 x 32 x 31

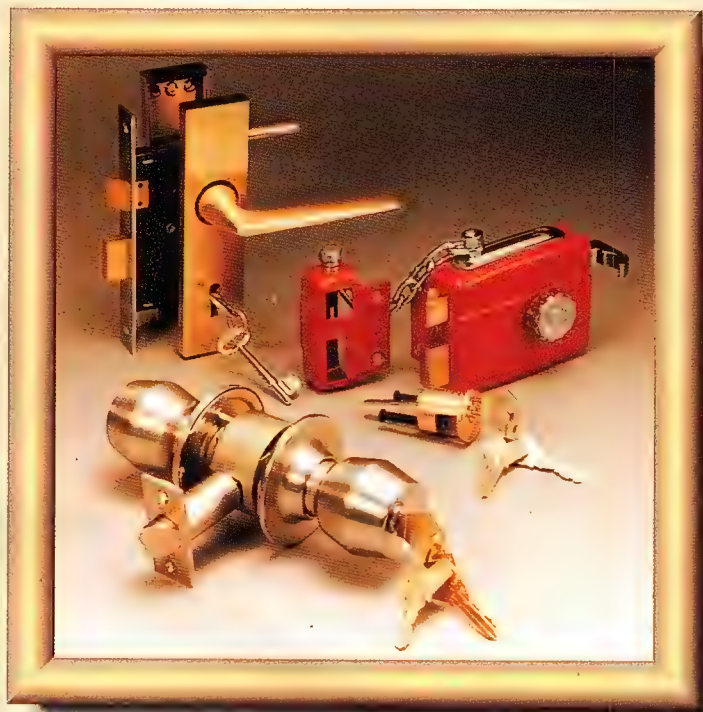


Blic

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- 56 Guangdong
- 57 Hunan
- 58 Jiangnan
- 59 Sichuan
- 60 China-wide Special
- 61 Western Jiangsu
- 62 Guizhou
- 63 Northern Jiangsu
- 64 Xinjiang
- 65 Chengde
- 66 Northeastern Border
- 67 China-wide Special
- 68 Southern Gansu
- 69 Hainan Island
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- 80 Jiangxi Special
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- 86 Beijing Special
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- 88 Guangxi Special
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- 90 Southern Anhui
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- 92 Gansu Corridor Special
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- 94 Sichuan's Liangshan Mountains
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- 96 Ningxia Special
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- 99 Western Hunan
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- 102 Grand Canal (II)
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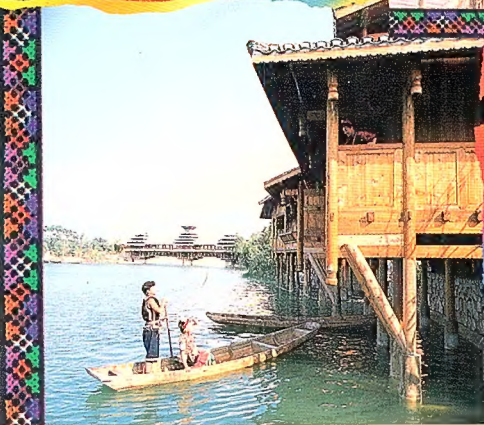
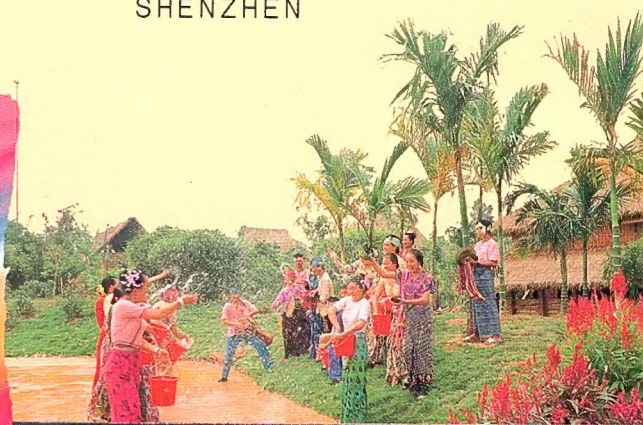
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